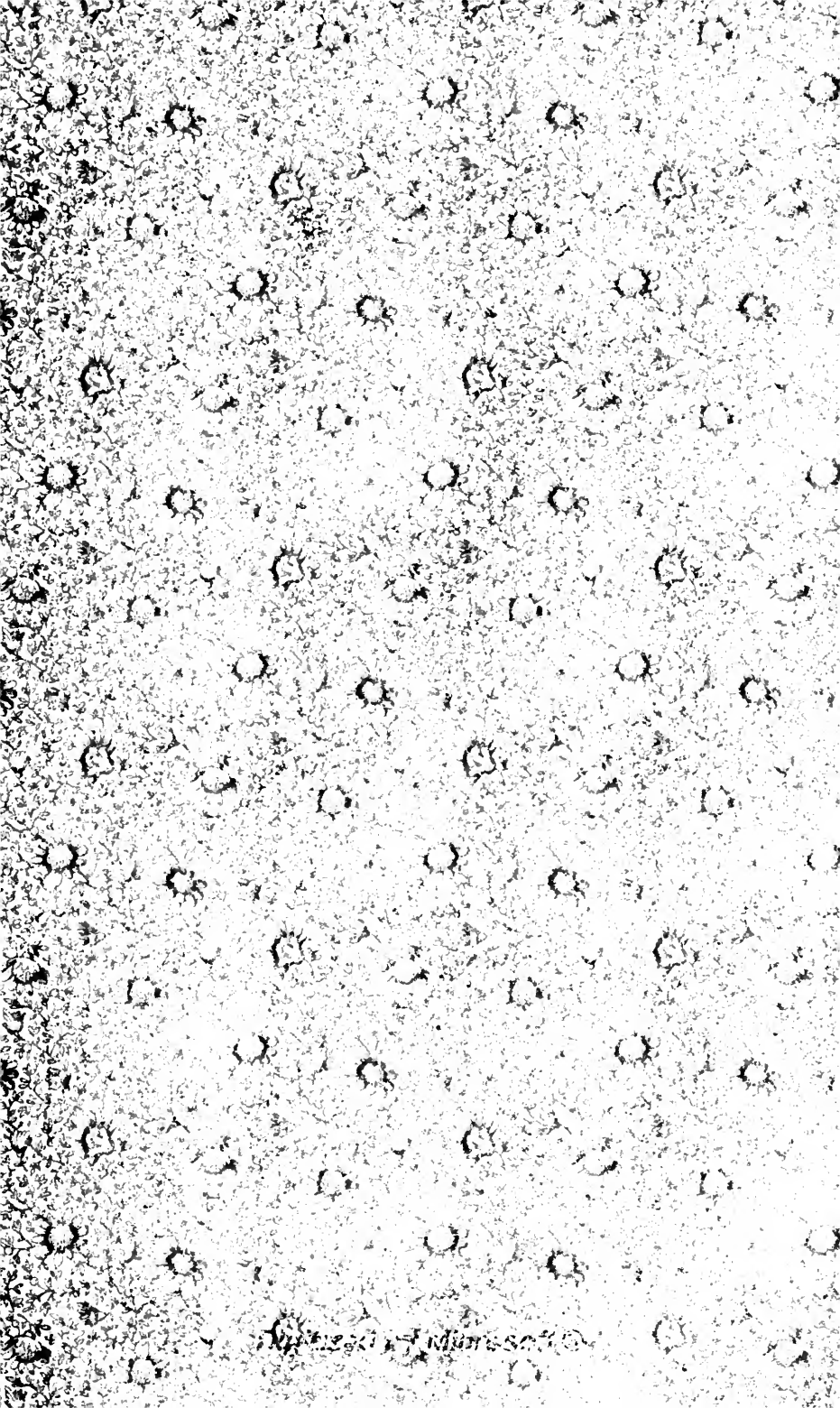


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# A GRAMMAR

OF THE

# CLASSICAL ARABIC LANGUAGE,

TRANSLATED AND COMPILED FROM THE WORKS OF THE MOST  
APPROVED NATIVE OR NATURALIZED AUTHORITIES.

BY

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IN AN INTRODUCTION AND FOUR PARTS.

Part IV.—The Common Processes.

**FASC. II.**

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## CHAPTER XI.

### INCORPORATION.

§. 731. Incorporation is your joining a letter to a letter like it, without separating them by a vowel or pause; so that the tongue recoils from [both of] them with one impulse [728] (A Arb). اِدْغَمٌ has two meanings, (1) colloquial, which is *insertion* of one thing into another, as اَدْغَمْتُ الثِّيَابَ فِي الْوِعَاءِ *I put the clothes into the bag*, i. e., اَدْخَلْتُهَا; and اَدْغَمْتُ الْفَرَسَ اللَّجَامَ *I put the bit into the mouth of the horse*, i. e., اَدْخَلْتُهُ فِي فِيهِ; whence اِدْغَمُ حِمَارٌ *a dingy ass*, which is what foreigners name دَيْبِجٌ, when neither its *dark color* nor its *light color* is true, so that they are, as it were, *two colors blended together*: (2) technical, which is mentioned [below by IH as his definition of incorporation] (Jrb). اِدْغَمٌ with double د is اِفْتِعَالٌ from it (A), orig. اِدْتِغَامٌ [756] (Sn): and is the *dial. var.* of S [and his school (Tsr)]: IY says “اِدْغَمٌ with a double د is an expression [in the technical vocabulary] of the BB; and اِدْغَمٌ with a single د is an expression [in that] of the KK” (A). Incorporation is [defined by IH as] your uttering two letters, a quiescent and then a mobile, from one

outlet, without separation (SH). This is named "incorporation" because the quiescent disappears in the mobile, as the entering disappears in the entered (Sn). IH says "two letters" because incorporation is not conceivable except in two letters (Jrb). His saying "a quiescent and then a mobile" means that the mobile is after the quiescent, otherwise separation, i.e., disconnection of one of the two letters from the other, would be unavoidable, because the vowel is after the consonant [667, 696, 697, 719, 751] (R). The first must be quiescent, in order that it may be joined to the second; and the second must be mobile, in order that it may make the first plain, a quiescent being like a dead letter, not able to make itself plain, much less another (Jrb). His saying "from one outlet" is to exclude such as فَلْس [368] (Jrb, MASH), where the ل is quiescent, and followed by a mobile س; but incorporation is not possible, because their outlets are different [732] (MASH). And his saying "without separation" is to exclude such as رِيَّا XIX. 75. [below], which contains "a quiescent and then a mobile, from one outlet," but separated by removal of the tongue. For separation is (1) by a letter, as in رِبَّيَّ *herd of wild cattle or gazelles*: (2) by removal of the tongue, (a) from one place to another, as in فَلْس [above]: (b) from, and afterwards to, a place, as in رِيَّا XIX. 75. [below]; contrary to

articulation of both [letters] at once, for which reason مَدَّ [697] with incorporation is distinguishable from مَدَّ *aid* with dissolution thereof, since the two د s are pronounced by raising the tongue once in the first, and twice in the second (Jrb). What I think, however, is that incorporation is not “uttering two letters”, but uttering one letter with a strong stress upon its outlet [732], whether that letter be mobile, as in زَيْدٌ *Zaid extends*; or quiescent, as in يَيْدٌ in pause. Moreover, his saying “a quiescent and then a mobile” is also not reasonable, since the letter [that has its like] incorporated into [it] may be quiescent, by common consent, either because, according to him who says that they are two letters, the combination of two quiescents is allowable in pause [663]; or because, according to the view adopted by us, it is [only] one letter, though, as respects the full stress, it is like two letters whose first is quiescent. And his sayings “a quiescent and then a mobile” and “without separation” are like two contradictories, because it is not possible to utter two letters, one after the other, except with separation; and, if they be not separated, one of them is not after the other. He makes incorporation of three kinds, necessary, disallowed, and allowable (R). The concurrence of two homogeneous [letters] being heavy on their tongues, they aim at a kind of lightness by means of incorporation.

Such concurrence is of three kinds :—(1) the first [of the two homogeneous letters] is quiescent, and the second mobile, in which case incorporation is necessary, [whether it be meant or not, because there is no barrier between them, whether, a vowel or anything else (IY),] as *لَمْ يَرْجُ حَاتِمٌ* *Hātim went not in the evening* and *لَمْ أَقُلْ لَكَ* *I said not to thee* (M); (a) incorporation is necessary, when the first of the two likes is quiescent [756], whether they be in one word, as *مَدَّ* [above]; or in two contiguous words, as *اسْمِعْ عَلِيًّا* *Hear knowledge* (R): (2) the first is mobile, and the second quiescent, in which case incorporation is disallowed, as *ظَلِمْتُ* [759] and *رَسُولُ الْكَسَنِ* *the message, or messenger, of Al-Hasan* (M), because of two matters, (a) mobility of the first letter, since the two homogeneous [letters] are separated by the vowel of the first, so that [their] junction is impracticable: (b) quiescence of the second letter, since the first is always quiescent [in incorporation]; so that, if the second [also] were quiescent, two quiescents would be irregularly combined [663] (IY): (α) Tamīm [below] incorporate in such as *دَّ* and *لَمْ يَرِدْ* [663, 664, 756] (SH), i. e., when the second is quiescent because of apocopation [404], or of [quasi-apocopation, as in condition 11 below, i. e.,] the word's being *uninfl.* upon quiescence [431] (R): (3) both are mobile, which [kind]



is of three sorts, (a) where incorporation is necessary, vid. where the two [homogeneous letters] meet in one word [condition 1 below]; and neither of them is co-ordinative [condition 9] (M), exceeding the three [*rads.*]; nor is the formation different from that of the *v.* [conditions 3-6]: for here it is necessary to incorporate by making the first mobile quiescent, in order that the obstructive vowel may depart; so that the tongue may remove the two [letters] with one movement [663, 686], and thus the expression may become light, while not involving any infraction of sense, nor any ambiguity (IY), as رَدَّ restored, aor. يَرُدُّ [728, 756] (M), and شَدَّ [482, 671], aor. يَشُدُّ, in which all the Arabs incorporate (IY): (b) where incorporation is allowable, vid. where the two [homogeneous letters] are (a) separate, [belonging to two separate words (IY),] and are preceded by a mobile or a letter of prolongation [or softness, but not prolongation], as أَنَعْتُ تِلْكَ I describe those, أَلْمَالُ تَزِيدُ [504], and جَيْبُ بَكْرٍ ثَوْبُ بَكْرٍ the garment of Bakr [and جَيْبُ بَكْرٍ the opening of Bakr's shirt] (M): (α) when you mean to incorporate, you make the first of the two quiescent (IY): (β) incorporation is good wherever the vowels are numerous, as جَعَلَ لَكَ XXV. 11. [below] with incorporation, where, if you will, you say جَعَلَ لَكَ without incorporation (IY); [and] is best where five or more mobile

letters, including the two mobile likes, follow consecutively, as XXV. 11. [below], ذَهَبُ بِمَالِكَ *took away thy property*, نَزَعَ عُمَرُ *‘Umar pulled off*, and نَزَعَ عَلِيُّ *A burly fellow pulled off* (R): (γ) incorporation may be omitted in the two separate [letters], because the second word is not inseparable from the first; whereas in the two conjoined [in the same word] it is necessary [case (a)], because the two letters are inseparable: the *Kur* has أَرَأَيْتَ آلِدَى يُكَذِّبُ بِالْدِينِ CVII. 1. *What! hast thou considered him that rejecteth the last judgment, or the faith of Allislām, as a lie?*, [with or without incorporation,] according to what I have mentioned (IY): (δ) display [of the reduplication] is better after a letter of prolongation than after a mobile letter; and after a , or ى that is not a letter of prolongation, as ثَوْبُ بَكْرٍ and جَيْبُ بَكْرٍ [above], than after an ا , or a , or ى that is a letter of prolongation, because the letter of prolongation supplies the place of a vowel: (ε) the reason why incorporation is allowable in such as جَيْبُ بَكْرٍ and ثَوْبُ بَكْرٍ, but not in such as VII.198. [below], is that the quiescent , and ى contain some prolongation on the whole [663], although the vowel of the letter before them is not homogeneous with them, except that their prolongation, when the vowel of the letter before them

is homogeneous with them, is more [extensive]; and it is because prolongation is present in them, without restriction [as to the nature of the preceding vowel], that Warsh prolongs [the , and ى in] such as سَوَّءَ V. 34. [411] and شَيْءَ II. 173. [438], as he prolongs [the , in] وَالسَّوَّءَ XVI. 29. *And evil* (R): (b) virtually separate, as in اِفْتَتَلَ [756] (M), where both methods are allowable, ( $\alpha$ ) incorporation, because two likes are combined in one word; ( $\beta$ ) display [of the reduplication] (IY), because the ت of اِفْتَعَلَ is not invariably followed by ت , [but sometimes by another letter, as in اِفْتَصَرَ *restricted himself* and اِفْتَرَبَ *drew near* (IY),] so that [the ت after] it is similar to the ت of تِلْكَ (M) in اَنْعَتَ تِلْكَ [above], i.e., is quasi-separate (IY): (c) where incorporation is disallowed, which [sort] is of three kinds, ( $\alpha$ ) where one of the two [homogeneous letters] is co-ordinative, as in قَرَدَدَ [375, 671] and جَلَبَبَ [485, 671] (M), because, if you incorporated, you would be obliged to say جَلَبَّ , making the first [of the two] similar [letters] quiescent, and transferring its vowel to the quiescent before it; so that the formation would be excluded from commensurability with دَخَرَ [495], and thus the object of co-ordination would be nullified; ( $\alpha$ ) similarly, in the n., مَهْدَدُ [369, 375, 676] and قَرَدَدُ [above], قَعْدَدُ [369], and رَمِدَدُ

[375], co-ordinated with [جَعْفَرٌ], بُرْتَنٌ, and زَبْرَجٌ [392], respectively; and عَفْنَجَجٌ [*stout, stupid* (Jh, KF), and *a swift she-camel* (KF)], and أَلْنَدَدٌ [253, 376], co-ordinated with سَفَرَجَدٌ [401] in the *quin.* (IY): (b) where incorporation would lead to confusion of one paradigm with another, as in سُرُرٌ [246], طَلَلٌ *a ruin*, and جُدَدٌ [below] (M), since, if you incorporated, saying سُرٌ, طَلٌ, and جُدٌ, it would not be known that [طَلٌ for] طَلَلٌ was فَعْلٌ subjected to incorporation, because, among *ns.* [whose ع and ل are homogeneous], there are some on the measure of فَعْلٌ quiescent in the ع, like صَدٌ *side* and جَدٌ *good fortune*; nor would it be known whether سُرٌ was فَعْلٌ, like طُنْبٌ *tent-rope*, or فَعْلٌ, like جُبٌ *well* and دُرٌ [254]; and similarly [جُدٌ for] جُدَدٌ: (α) confusion like this does not occur in [*vs.*] such as شَدٌ [above] and مَدٌ *extended*, because there are no *tril. vs.* on the measure of فَعْلٌ quiescent in the ع [482], with which they might be confounded (IY): (c) where the two [homogeneous letters] are separate, [belonging to two words (IY),] and the first is preceded by a quiescent letter other than a letter of prolongation [or softness], as قَرَمٌ مَالِكٌ [*lord of Mālik* (MASH)] and عَدُوٌّ وَلِيدٌ [below] (M); for, if you incorporated the م [of قَرَمٌ] into the م [of مَالِكٌ], two quiescents, *vid.* the ر and the first م, would be

irregularly combined [663], which is not allowable : (α) as for the نَحْنُ نَقُصُّ XII.3. *We narrate*, transmitted from the great Incorporation by IAl, it, according to us, is not an incorporation, which only Fr [below] professes it to be ; but is merely a slurring and weakening [755] of the vowel [on the final ن of نَحْنُ], not a removal of it altogether (IY): (β) incorporation is disallowed in such as عَدُوٌّ وَلِيدٌ *the foe of Walid* [above] and وَلِيُّ يَزِيدَ *the guardian of Yazid*, because the prolongation is removed by the incorporation [of the first , or ى into the second] ; so that incorporation [of the second , or ى into the third] would involve the awkward dilemma that, if the vowel of the second , or ى were transferred to the first, the formation of the word would be altered ; while, if it were not transferred, an unpardonable concurrence of two quiescents [663] would ensue : (γ) if the preceding quiescent be a letter of prolongation [or softness], as in حَبِيمٌ مَّالِكٍ *before a station*, حَبِيمٌ مَّالِكٍ *warm friend of Mālik*, and غَدُورٌ رَفِيقٍ *betrayal of a companion*, [and in جَبَّ بَكْرٍ and ثَوَّبَ بَكْرٍ above,] incorporation is not disallowed (Jrb). And [since (IY)] incorporation [is an approximation of one sound to another, it (IY)] occurs in two approximates, as in two likes (M). It is of two kinds, (1) incorporation of a

letter into its like, without conversion ; (2) incorporation of a letter into its approximate, after conversion [735] (AArb). It is [therefore found] in two likes, and in two approximates (SH, A) ; in one word, and in two words (A). By "two approximates" we mean such as approximate in outlet [732] ; or in a quality [734] that takes the place thereof [737] (SH), i. e., of the outlet, [in promoting incorporation (MASH),] like [rigidity and laxity (R),] vocality and surdity, [covering and elevation (R),] etc. (R, Jrb, MASH). Incorporation is an extensive *cat.* : but IM restricts himself, in this section, to mentioning [the incorporation proper to etymology, which is (Sn)] the incorporation of two likes in one word (A) ; and thereby excludes the incorporation proper to Readers, which is more general (Sn). As for the two likes whose first is quiescent, and second mobile, incorporation of their first is necessary [756] on three conditions, that it be not (1) a  $\text{ء}$  of silence [615], because pause upon the  $\text{ء}$  [of silence] is meant to be understood as existing : (a) incorporation of [the  $\text{ء}$  of silence in] مَالِيَهُ هَلَكَ LXIX. 28, 29. [648] is transmitted from Warsh, but is weak in respect of analogy : (2) a Hamza separated from the ف , as in لَمْ يَقْرَأَ أَحَدٌ Not any one read, where incorporation is corrupt ; whereas, if the Hamza adjoin the ف , incorporation is necessary, as سَأَلْ [661, 738] (Tsr, Sn) : (a) if the two Hamzas be

(a) in one word, then the first is (α) incorporated when they are in a formation constituted with a double letter, [like سَأَّلَ , ] as mentioned in Alleviation of the Hamza [661, 738]; (β) not incorporated anywhere else, as قَرَأَ [661], on the measure of قَمَطَر [392]: (b) in two words, as اِفْرَأْ آيَةً [662], اَفْرَأْ أَبَاكَ [662, 738], and لَمْ يَرُدُّوْهُ [662], then, (α) according to most of the Arabs, as Y and Khl hold, [one] Hamza [or both] must be alleviated; so that two Hamzas do not concur: (β) they assert [738] that IAI, and some people with him, used to sound the two Hamzas true, which, says S, is [a] corrupt [*dial.*]: so that, according to these, says he, incorporation is necessary with quiescence of the first, [as here;] and allowable when both are mobile, as قَرَأَ أَبُوْكَ [below]: Sf says "Some of the Readers fancy that S disapproves incorporation of Hamza; whereas the matter is not as they fancy, but he disapproves it only according to the opinion of those who alleviate Hamza, which is the preferable [opinion]; and S makes that plain by his saying 'and, according to the saying of these, incorporation is necessary', i. e., according to that corrupt *dial.*" (R): (3) a letter of prolongation, (a) at the end [of a word], as in يُعْطِيْ يَاسِرٌ *Yāsir gives* and يَدْعُوْ وَاقِدٌ *Wāqid calls*, lest the prolongation be removed by incorporation (Tsr, Sn): (a) if it be only a

letter of softness [663], as in *إِخْشَى يَاسِرًا* *Dread thou* [fem.] *Yāsir* [747] and *إِخْشَوْا وَاقِدًا* *Dread ye* [masc.] *Wāqid*, it is incorporated (Sn) : (b) if it be not at the end, incorporation is necessary, as *مَغْرُورٌ* [301, 685 (case 8, b), 722], *orig.* *مَغْرُورٌ* on the measure of *مَفْعُولٌ*, the removal of the prolongation being pardoned in this, because the [motive for] incorporation in it is strong : (b) substituted, not permanently, for another [letter], in which case incorporation is allowable if it do not produce ambiguity, as *أَثَاثًا وَرِيًّا* XIX. 75. [147] (Tsr, Sn), so read by Nāfi' and Ibn 'Āmir, with conversion, and incorporation, of the Hamza (B) ; and disallowed if it do produce ambiguity, as in the *pass.* *قُرُولٌ* [716], which, if subjected to incorporation, would be liable to be mistaken for *قَوْلٌ* : (a) if the letter of prolongation be permanently substituted for another [letter], incorporation is necessary, as [if you formed from *أَوْبٌ* returning a n. on the model of *أَبْلَمٌ* (372), in which case you would say (Sn)] *أَوْبٌ*, *orig.* *أَوْوَبٌ* with two Hamzas, the second of which is changed into , [661], and incorporated into the second , (Tsr, Sn) : so in the Tsr, with some addition from the Dm. This is mentioned in the *Kāfiya* by IM, who says " Incorporate the first of two likes, if it be quiescent, and be not a Hamza distant from the *ف* of the formation ; nor a *س* of silence ; nor a



[letter of] prolongation ending [the word], or substituted not permanently" (Sn). Incorporation of the first of two mobile likes is necessary upon eleven conditions, (1) that both be in one word, as شَدَّ [above], مَلَل [671], and حَبَّ [476, 671], *orig.* شَدَد with Fath, مَلَل with Kasr, and حَبَب with Damma (A): (a) they deem reduplication extremely heavy, since the tongue has a hard task in returning to the outlet after moving away from it: and, because of this heaviness, (a) they do not frame any *quad.* or *quin.*, whether *n.* or *v.*, containing two similar *rad.* letters conjoined [697], because the two formations [*quad.* and *quin.*] are heavy, and the concurrence of two likes is [also] heavy, especially when both are *rad.*; so that you do not see any *quad. n.* or *v.*, or any *quin. n.*, containing two such letters, unless one of them be *aug.*, either co-ordinative or non-co-ordinative: (b) they do not form any *tril.* whose ف and ع are alike, except extraordinarily, as دَدَن and بَبَر [357, 697-699]; but they reduplicate only where they are able to incorporate, *vid.* where the ع and ل are alike [condition 2], since, if the ف were incorporated into the ع, it would necessarily be made quiescent, whereas one does not begin with a quiescent [667]: (c) among *ns.* not commensurable with *vs.* there is no augmented [*tril.*] having, in its beginning or middle, two mobile likes, since in such [a formation] there would be no

necessity for incorporation, because, when the two [similar] letters are mobile, incorporation takes place in the *n.*, only when it resembles the heavy *v.* in measure, as will be seen [in (f, c, bb) below], and otherwise the two likes remain without incorporation; so that the word would become heavy, because of the omission to incorporate the two likes, and because of its being augmented; and therefore such augmented [*tril.*] *ns.* incommensurable with the *v.* as would lead to heaviness like this are not formed: (b) among *vs.*, however, and *ns.* commensurable with *vs.*, there occur augmented [forms] having, in their beginning or middle, two mobile likes conjoined, because there is regularly so much variability in the *v.* that such [forms] sometimes occur in it:—(a) augmented *trils.*, whence two *conjugs.* in whose beginning two mobile likes occur [condition 2 (b)], as *تَتَرَسَّ* and *تَتَارَنَ* [below]; and a *conjug.* in whose middle that [combination] occurs, as *اِقْتَتَلَ* [756]: (b) augmented *quads.*, whence a *conjug.* in whose beginning that [combination] occurs, as *تَدَحَّرَجَ* [495.A, 678]: (c) as for the augmented *quad.*, it is not lightened by incorporation, since, if you incorporated, you would need the *conj.* Hamza, which would lead to heaviness just when lightness was intended; but the most proper [course] is to retain the two [likes], though it is allowable to elide one of them: (d) as for the augmented *tril.*, (a) if the

two likes be in its beginning, then, (α) if it be a *pret.*, like *كَتَرَسَ* and *كَتَارَكَ* [above], the most proper [course] is to display [the two likes]; but it is allowable to incorporate, with importation of the *conj.* Hamza in inception [757, 759]; and similarly when the *ف* of *تَفَعَّلَ* or *تَفَاعَلَ* is an approximate to the *ت*, as *إِطَّيَّرَ* and *إِثَّاقَلَ* [757]: and, when you incorporate in the *pret.*, you incorporate in the *aor.*, *imp.*, *inf. n.*, *act.* and *pass. parts.* [757], and every *n.* or *v.* that is one of its variations as *يَتَرَسُّ*, *يَتَارِكُ*, *مُتَارِكٌ*, *يَطَّيِّرُ*, *يَثَّاقِلُ*, *مُطَّيِّرٌ*, *مُثَّاقِلٌ*: (β) if it be an *aor.*, then display, elision, and incorporation are allowable, as *تَنَزَّلُ* and *تَنَزَّلُ* [757]: though, when you incorporate, you do not import the *conj.* Hamza for it, as [you do] in the *pret.*, from the heaviness of the *pret.*; but you incorporate only in the interior [of the sentence], in order that the vowel of the preceding letter may suffice [condition 2 (a)], as *قَالَ تَنَزَّلُ* [757, 759]: (b) if the two likes be in the middle of the augmented *tril.*, you may display or incorporate, as [ *اِفْتَتَلَ* and ] *فَتَلَ* [730, 756]: (c) the reason why incorporation is allowable in the *inf. ns.* of the *conjug.* mentioned, although such *inf. ns.* are not commensurable with the *v.*, is only the strength of their resemblance to *vs.*, as we mentioned in explaining the cause of conversion in such as *إِغَامَةٌ* and

اِسْتِقَامَةٌ [703] : (e) this is the predicament of the combination of two [mobile] likes in the beginning, or middle, of the word : (f) if, however, the two likes be at the end of the word, which is the [contingency] frequent [697], common, in the language of the Arabs, and one that occurs in the [unaugmented] *tril.* and the augmented, in *ns.* and *vs.*, and if both [the likes] be mobile, [which is the case under consideration,] then, (a) if the first be [conjoined with another] incorporated into [it], incorporation is disallowed [condition 7], as دَدٌ, *reiterated*, because, if they incorporated the second [د] into the third, its vowel would be unavoidably transferred to the first [in order to obviate the concurrence of two quiescents]; so that دَدٌ would remain, which is not allowable, since, the alteration does not conduct them to a state lighter than the first : (b) similarly, if the re-duplication be co-ordinative, incorporation is disallowed [condition 9] in *n.*, as قَرَدَدٌ, and *v.*, as جَلْبَبٌ [above], because the object of co-ordination is the measure, and that measure is therefore not broken by incorporation : (α) as for the dropping of the ى in such as اَرَطَّى [248, 272, 673], it is not permanent ; but is due to the accidental Tanwīn, which is removable by the ى or prothesis [609, 712] : (c) if the re-duplication be not one of the two mentioned [in (a) and (b)], then, if the first [of the two

likes] be an unsound letter, as in حَيِّ [condition 10 (c)] and قَرَى , its predicament has been mentioned [728—730. A]: but, if not, then, (aa) if it be in the v., [as in the *exs.* given above by A,] incorporation is necessary, because it is in the heavy [formation], and at the end, which is the seat of alteration; but such as [صَنِوْا in (Jsh, MAR)]

مَهْلًا أَعَادِلَ قَدْ جَرَّبْتَ مِنْ خُلُقِي \* أَنِّي أَجُودُ لِأَقْوَامٍ وَإِنْ صَنِوْا

[by Ka'nab (S, IK, Jh, D, MAR) Ibn Umm Sāhib (S, Jh, D, MAR) al Ghaṭafānī (IK), *Softly! O scold, thou hast proved by experience of my nature that I am liberal to folks, even if they be niggardly* (Jsh, MAR),] sometimes occurs, which is a poetic license [condition 10 (a)]: (bb) if it be in the n., it is in a *tril.* [697], either unaugmented or augmented; and in neither kind is incorporated, except when the n. resembles the v., because the v. is heavy, so that alleviation is more suitable for it: (α) the unaugmented *tril.* is subjected to incorporation only when it is commensurable with the v., as رَجُلٌ صَبٌّ *a man smitten with love*, which, says Khl, is فَعِلٌ with Kasr of the ع, from صَبَبْتُ *I was smitten with love*, inf. n. صَبَابَةٌ, like قَنِعْتُ *contented* from قَنَعْتُ *I was contented*, inf. n. قَنَاعَةٌ; and similarly طَبٌّ *skilful* from طَبَبْتُ *I was skilful*; while رَجُلٌ ضَغِفٌ [a man

*having many dependents (MAR)]* is anomalous, properly  
 ضَفَّ [condition 10 (b)]: (β) if you formed a *n.* like مُدَسَّ  
 [348] from دَ , you would say دَ with incorporation  
 [conditions 3-6 (e, a)]: (γ) analogy requires that what  
 is on [the measure of] فَعَلَّ [conditions 3-6 (d)], like شَرَّر  
*sparks*, قَصَصَ *story*, and عَدَّدَ *number*, should undergo  
 incorporation, because of its commensurability with the  
*v.*; but, since incorporation [in the *n.*] is on account of  
 [its] resemblance to the heavy *v.*, while a *n.* like these  
 is extremely light, because pronounced with Fath of the  
 ف and ع , they discard incorporation in it: and also, if  
 فَعَلَّ , notwithstanding its lightness, were subjected to  
 incorporation, it would be confounded with فَعَّلْ quiescent  
 in the ع [above]; so that there would be much ambi-  
 guity, [because فَعَّلْ is of frequent occurrence;] contrary  
 to فَعِلْ and فُعِّلْ with Kasr and Damm of the ع , which  
 are rare in the reduplicated, so that the ambiguity is  
 not heeded: while the reason why in فَعَّلْ conversion of  
 the ع , as بَابْ and نَابْ [684, 703, 711], is frequent,  
 whereas incorporation is disallowed, notwithstanding  
 that the lightness exists before conversion, as it exists  
 before [or rather without] incorporation, is only that  
 conversion, contrary to incorporation, does not neces-  
 sitate confusion of فَعِلْ with فَعَّلْ , since by the | the  
 measure is recognizable as mobile in the ع : (δ) one does

not incorporate in such as <sup>سُرّ</sup> [above] and <sup>سُرّ</sup> [286], <sup>قَدَد</sup> *sects* and <sup>رَدَد</sup> [below], because of [their] incommensurability with the *v.* [conditions 3-6 (a-c, d)]; and, as for <sup>عَمّ</sup> *pl. of عَمِيْمَة tall*, it is abbreviated [from <sup>فَعْل</sup> to <sup>فَعْل</sup>], like the unreduplicated, as <sup>عُنُق</sup> [368], <sup>رَسَل</sup> [246], and <sup>بُون</sup> [261]: (ε) when an inseparable letter, like the <sup>ا</sup> of feminization or the <sup>ا</sup> and <sup>ب</sup>, is attached to the final of the *tril. n.* commensurable with the *v.*, it does not prevent incorporation, as it prevents transformation in such as <sup>طَيْرَان</sup> and <sup>حَيْدَى</sup> [684, 703, 712], because there is more heaviness in the display of two likes than in the omission to convert <sup>و</sup> or <sup>ي</sup> into <sup>ا</sup>; so that the inseparable letter, notwithstanding its inseparability, becomes like the non-existent: and therefore from <sup>رَدّ</sup>, in <sup>فَعْلَان</sup> [with Fath of the <sup>ع</sup>], you say <sup>رَدَدَان</sup> [730. A], like <sup>شَرّ</sup> [above]; in <sup>فَعْلَان</sup> with Kasr or Damm of the <sup>ع</sup>, you say <sup>رَدَّان</sup> [730. A], with incorporation; and in <sup>فَعْلَان</sup> with two Dammas or two Kasras, and <sup>فَعْلَان</sup> with Damm of the <sup>ف</sup> and Fath of the <sup>ع</sup>, you say <sup>رَدْدَان</sup> and <sup>رَدْدَان</sup>, all with display [conditions 3-6 (e)]: (ζ) similarly the augmented *tril. n.* also, when commensurable with the *v.*, is subjected to incorporation, as <sup>مُسْتَعِدّ</sup> *preparing* and <sup>مُسْتَعَدّ</sup> *prepared* [below]; <sup>مَرَدّ</sup> *act* [333], or *time* or *place* [361], of *restoring* or *repelling*, on the measure of

يَفْعَلُ [361]; مُدَقُّ [below], on the measure of أَنْصَرُ *Aid thou*; and رَادُّ restoring repelling, [orig. رَادِدٌ, ] like يَضْرِبُ [331, 343]: (η) difference by a vowel, or an initial letter, not [found] in the *v.*, is not prescribed, together with commensurability, as a condition for incorporation, as it is for transformation [712]; so that such as أَدَقُّ *more slender* and أَشَدُّ [663] are subjected to incorporation, though they do not differ from the *v.*; whereas such as أَتَوَلُّ [707] and أَطْوَلُّ *taller* are not subjected to transformation: this is because of what we have mentioned [in (ε) above], that there is more heaviness in the display of reduplication than in the omission of transformation; while the saying [of Al'Ajjāj (MAJh)]

تَشْكُو الْوَجَى مِنْ أَظْلَلٍ فَأَظْلَلِ

*She complains of soreness from one sole, and then another sole*, is anomalous, a poetic license: (g) these are the predicaments of the combination of two [mobile] likes in one word: then, (a) if the letter before the first of the two likes, where incorporation is intended, be quiescent, whether the two likes be mobile, as in يَرْدُدُ, or their second be quiescent [condition 11], as in لَمْ يَرْدُدْ [663], then, (α) if the quiescent be a letter of prolongation, i. e., an ا, or a quiescent و, or ي preceded by a vowel homogeneous with it, the vowel of the first of the two likes must be elided, as مَادَّ, [رَادُّ (above), مَادُّ



*extending*, and <sup>جَادَّةٌ</sup> *highway* (S),] and <sup>تُورِدُ الثُّوبُ</sup> [663];  
 and similarly [if the quiescent be] the <sup>ى</sup> of the *dim.*,  
 since, being invariably quiescent, it does not assume a  
 vowel, as <sup>أَصِيْمٌ</sup> and <sup>مُدَيِّقٌ</sup> [663]: while, in all of that, the  
 concurrence of two quiescents is allowable, as explained  
 in the chapter thereon : (  $\beta$  ) if the quiescent be anything  
 else, the vowel of the first of the two likes is transferred  
 to it whether it be a letter of softness, as in <sup>اَوْرَزٌ</sup> [730.  
 A], <sup>اَوْدٌ</sup> and <sup>اَيْلٌ</sup> [663]: or not, as in <sup>مُسْتَعِدٌ</sup> and <sup>مُسْتَعِدٌ</sup>  
 [above] (R), <sup>مُمِدٌ</sup> *replenishing* and <sup>مُمِدٌ</sup> *replenished*, orig.  
<sup>مُسْتَعِدٌ</sup> and <sup>مُمِدٌ</sup>; and similarly <sup>مُدَقٌ</sup> [above], orig.  
<sup>مُدَقٌ</sup> [367]; and <sup>مَرْدٌ</sup> [above], orig. <sup>مَرْدٌ</sup> [671]: (b) if it  
 be mobile, you leave it with its vowel, as <sup>مُرْتَدٌ</sup> *apostate*,  
 orig. <sup>مُرْتَدٌ</sup>, its own vowel being more appropriate (S):  
 (h) if the two likes be in two words, as <sup>جَعَلَ لَكَ</sup> XXV. 11.  
*Will make for thee* [above], incorporation is allowable,  
 not necessary, on two conditions, (a) that they be not  
 Hamzas, as in <sup>قَرَأَ آيَةً</sup> *He read a verse*, where incorpor-  
 ation is corrupt [738]: (b) that the letter before them  
 be not a quiescent other than a letter of softness [663],  
 as in <sup>شَهْرُ رَمَضَانَ</sup> II. 181. *The month of Ramaḍān* [755]  
 (A), VII. 198. [428, 752], <sup>وَجَعَلَ الشَّمْسُ سِرَاجًا</sup> LXXI.  
 15. *And made the sun to be a lamp*, <sup>عَنْ أَمْرِ رَبِّهِمْ</sup> VII.  
 75. *Against the command of their Lord*, <sup>ذِكْرُ رَحْمَةِ</sup> XIX.

1. *The mention of the mercy, اَلْبَحْرَ رَهْوًا* XLIV. 23. *The scadivided, or still, and* XI. 69. [159] (Sn), where incorporation is not allowable, according to the majority of the BB (A), because it entails an irregular combination of two quiescents in continuity [663] (Sn); but is transmitted from IAl, [a Master among the BB (Sn),] which they explain away as a stiffing [316] of the vowel, [named "incorporation" because approximate thereto (Sn)]; and is allowed by Fr [above] (A): (α) if the letter before the two likes be mobile, as in مَكْنَى XVIII. 94. *Hath put in my power*, [where Ibn Kathīr reads مَكْنَى, according to the o. f. (B),] يُمْكِنُنِي [for يُمْكِنُنِي puts in my power], and وَطَبَعَ عَلَى قُلُوبِهِمْ IX. 88. *And a seal hath been set upon their hearts*, or be a quiescent that is a letter of prolongation, as in قَالَ لَهُمْ X. 80. *Said unto them*, قِيلَ لَهُمْ II. 10. [20], عَمُودَ دَاوُدَ the staff, or line, of David, تَظْلِمُونَنِي Ye wrong me, and تَظْلِمِينِي Thou [fem.] wrongest me, or of softness, not prolongation, as in ثَرَبٌ بَكْرٍ and جَيْبٌ بَكْرٍ [above], incorporation is allowable, even in the case of Hamza, as دَاءٌ أَبَيْكَ the ailment of thy father and قَرَأَ أَبُوكَ [above], according to those who sound the two Hamzas true [738]; but, if the quiescent be a sound letter, incorporation is not allowable: (β) as for the incorporation attributed to IAl in

such as VII. 198. and II. 181. [above], it is not a real incorporation; but is a stifling of the first of the two likes so as to resemble incorporation, the name "incorporation" being loosely applied, by means of a trope, to stifling, since stifling is approximate to it: and the proof that it is a stifling, not an incorporation, is that he is reported to have pronounced with Ishmām and Raum in such as II. 181. [above] and XLI. 28. [below], by treating continuity like pause [647]; for Raum is putting part of the vowel [640], whereas [even partial] vocalization of the incorporated letter is impossible: so that, wherever two likes in two words are preceded by a sound [quiescent] letter, you may stifle the first of them (R): (γ) this necessarily implies that IAl does not read [such texts as XII. 3., II. 181., etc.] with pure incorporation: whereas the case is not so; but he does read with it, as is reported by our Master and others (Sn): (δ) IH says in the CM "This is a passage about which [the opinions of] critical judges are conflicting, because the GG are agreed that incorporation is not correct, while the Readers are agreed that it is; so that it is impossible to reconcile them": and then says "But these two opinions are reconciled by Sht, who says that the Readers mean stifling, which they name 'incorporation' because it is approximate thereto [737, 752], whereas the GG mean pure incorporation": and then says "Yet, though this answer appears to be excellent, it is not the case that the Readers abstain from incorporation; but, on the contrary, they employ genuine

incorporation ; and this very answerer", by which he means Sht, "reads with it in such as *دَارُ الْخُلْدِ جَزَاءً* XLI. 28. *The abode of eternity, as a retribution*" [above]: and then says "The better course is to reject the disallowance by the GG, since their opinion is authoritative only in case of unanimity ; whereas among the Readers there are a multitude of GG, so that agreement of the GG, with difference from the Readers, is not authoritative : and, even if it were supposed that among the Readers there was no Grammarian, still the Readers participate with the GG in transmitting this language ; so that without them the opinion of the GG is not authoritative : and, that being established, it is better to adopt the opinion of the Readers" (Jrb) : (ε) [incorporation by] transfer of the vowel from the first of the two likes to the quiescent before it is not allowable in two words, as VII. 198. [above], though that is allowable in one word, as *مُدَّقٌ* and *مُسْتَعِدٌّ* [above], *أَوْدٌ* and *أَيْدٌ* [663], because, when the two likes are in one word, their combination is permanent, so that the formation of the word may be altered because of that permanent, heavy [thing] ; whereas, when they are in two words, the formation of the word may not be altered because of an accidental, impermanent, thing (R) : (2) that they be not initial [condition 1 (a, b)], as in *دَكَّنٌ* [357, 697] : (a) IM says in one of his books " unless their first be

the aoristic ت [404] ; for it is incorporated after a letter of prolongation or a vowel [condition 1 (d, α, β)], as لَا تَيْسَرُوا II. 269. [80] and تَكَادُ تَمَيَّرُ LXVII. 8. *Well-nigh bursting* [757] : (b) incorporation is allowable in the *pret v.*, when two ت s are combined in it, and the second is *rad.* [condition 1 (b, α, and d, α, α)], as in تَتَابَعُ followed one another ; but the *conj.* Hamza is put, as اتَّابَعَ [757] : (c) this condition [as to the incorporated letter's not being initial] is not mentioned here by IM, because it is manifest, [since beginning with a quiescent is impossible ;] but he mentions it in the Kāfiya and elsewhere : (3-6) that they be not in a *n.* on [the measure of] (a) نُعِلُّ , like صُفِّ pl. of صَفَّةٌ porch and جُدُّ [above] pl. of جَدَّةٌ path in a mountain ; (b) نُعِلُّ , like ذُلُّ pl. of ذُلُولٌ and جُدُّ pl. of جَدِيدٌ [246] ; (c) نُعِلُّ , like كِكْلٌ pl. of كَلَّةٌ mosquito-curtain (Sn)] and لِمٌ pl. of لَبَّةٌ [hair descending below the lobe of the ear (Sn)] ; (d) نُعِلُّ , like لَبَبٌ [position of the necklace on the breast (Sn)] and طَلٌّ [above] : (a) in all of these [measures] incorporation is disallowed [condition 1 (f, c, bb, γ, δ)] : (b) the reason of its being disallowed in these four paradigms is that the first three are different from *vs.* in measure ; whereas incorporation, being a *deriv.* of display, is peculiar to the *v.*, because of the latter's derivativeness [331] ; while such *ns.* as are commensurable with the *v.*

follow it in this [liability to incorporation], but not such as are incommensurable with it : and, as for the fourth, it, although commensurable with the *v.*, is still not subjected to incorporation, because it is light; and in order that it may notify the derivativeness of incorporation in *ns.*, since its commensurable [فَعَلٌ] in *vs.* is subjected to incorporation, as دَ [above]; so that the weakness of the cause of incorporation in the *n.*, and the strength thereof in the *v.*, [which is heavy, through the compositeness of what it indicates (402), and therefore needs alleviation by incorporation, contrary to the *n.* (Sn),] are made known by that [omission to incorporate in فَعَلٌ] : (c) incorporation is disallowed also in what is commensurable, in its fore part, [though] not in its entirety, with one of these paradigms [condition 1 (f, c, bb, e)], as (α) خُشَّشَاءُ [272, 273] (A), commensurable, in its fore part, with فَعَلٌ; though the language of A is contradicted by what is in the *Ṣaḥāḥ*, where Jh says that خُشَّشَاءُ [273, 385] is *orig.* خُشَّشَاءُ, on [the measure of] فُعَلَاءُ, but is subjected to incorporation (Sn) : (β) رُدْدَانٌ, like سُلْطَانٌ [with Damm of the ل (Sn)] i. q. سُلْطَانٌ [250], from رَدٌ (A), commensurable, in its fore part, with فُعَلٌ (Sn) : (γ) حَبَبَةٌ pl. of حُبٌّ (A) a *jar*, [in which water is put, Persian, arabicized, but post-classical (Jk),] حَبَبَةٌ being commensurable, in its fore part with

فَعَلٌ (Sn) : (δ) دَجَبَانٌ *inf. n.* of دَجَّ *crept along* (A), commensurable in its fore part with فَعَلٌ (Sn) : (d) IM ought to except a fifth paradigm, in which incorporation is disallowed, vid. فَعِلٌ, like اِبِلٌ [368], because it is different from the measures of *us.*; so that, if a [*n.*] like اِبِلٌ were formed from رَدٌ, you would say رَدِدٌ [above] with dissolution : but his excuse for not excepting it is perhaps that it is a formation not frequent in the language, nor heard in the reduplicated ; while he does except it in some MSS of the Tashīl : (e) the measures of the *tril.*, in which a combination of two mobile likes is possible, do not exceed nine, of which five have been mentioned above, and four remain, one neglected, about which there is nothing to say, vid. فَعِلٌ [368] ; and three used, vid. فَعِلٌ, like كَتِفٌ [368], فَعُلٌ, like عَضُدٌ, and فَعِلٌ, like دُئِلٌ : (α) when you form from رَدٌ a [*n.*] like كَتِفٌ or عَضُدٌ, you say رَدٌ [with Fath of the ر in both cases, not Damm in one, because the vowel of the incorporated is not transferred to the preceding letter, except when the preceding letter is quiescent ; and (Sn)] with incorporation, because they agree with the measure of the *v.*, and are not so light as فَعِلٌ, like لَبِبٌ [above] : this is the opinion of the majority [condition 1 (f, c, bb, α, β)] ; but IK differs, saying رَدِدٌ or رَدُودٌ, with dissolution ; and IM

in the Tashil agrees with him in the first, but not in the second : (  $\beta$  ) when you form from دُءُ a [n.] like دُءُءُ , you say دُءُءُ with dissolution : but those who hold فُعَل to be an *o. f.* in the *v.* [436, 482] ought to incorporate ; though, on the analogy of IK's opinion, dissolution is requisite : nay, in this [case] it is more appropriate (A), because IK dissolves in the case of what is on the measure whose originality in the *v.* is agreed upon, vid. رُدُّدُ or رُدُّدُ ; and *a fortiori*, therefore, would dissolve in the case of what is on the measure whose originality in the *v.* is disputed, vid. رُدُّدُ (Sn) : and it is adopted by IM in the Tashil : (7) that no incorporated [letter (Sn)] be conjoined with the first of the two likes, [which is equivalent to the words of the Aud " that the first of the two likes be not conjoined with any incorporated " (Sn),] as in جَسَّسُ *pl. of جَاسٌ act. part. of جَسَّ الشَّيْءَ felt the thing* and جَسَّ الْخَبَرَ *inquired about the tidings*, where dissolution is necessary, because, if the [letter whose like is] incorporated into [it] were [itself] incorporated, two quiescents would concur [condition 1 (f,  $\alpha$ )] : (8) that the mobilization of their second be not adventitious, which IM indicates by his saying " nor like اُخْصَصَ أَبِي *Distinguish thou my father* " [condition 11 (c, d,  $\alpha$ )], because the *o. f.* is اُخْصَصَ with quiescence [of the final], but the vowel of the Hamza [in أَبِي (Sn)] is transferred to the





extensively discussed by us in our largest treatise on the **بَسْمَلَةٌ** (Sn): (b) incorporation is disallowed in these [three] sorts, because it would entail the loss of what is intended from the co-ordination (A), vid. commensurability of the co-ordinate with the standard (Sn): (10) that the word containing them be not one of those in which the Arabs anomalously choose to dissolve, which are certain expressions to be preserved in the memory, but not to be copied, whence **السِّقَاءُ** *The* **السِّقَاءُ** [683] *stank*, **دَبَّ** *The man had hair growing on the* **الْأَنْسَانُ** *side of his forehead*, **صَكَ** *The horse was knock-* **الْفَرْسُ** *kneed*, **ضَبَبَتِ** *The land abounded with lizards* **الْأَرْضُ** *and* **لَحِكَتِ** *the eye had its lids stuck together by thick white* **الْعَيْنُ** *matter collected in their corners*, **مَشَشَتِ** *The beast* **الدَّابَّةُ** *had a protuberance less hard than bone, rising on its* *shank*, and **عَزَزَتِ** *The she-camel had narrow* **النَّاقَةُ** *orifices to her teats*: (a) the anomaly of omitting incorporation in these vs. is like the anomaly of omitting transformation in such [ns.] as **قَوْدٌ** and **صَيْدٌ** [684, 703, 711], **حَوَكَةٌ** and **خَوْنَةٌ** [247, 684, 771]; so that none of these *exs.* of dissolution is to be copied, as none of those *exs.* of sounding true is to be copied; and whatever instances of that [dissolution] occur in poetry are

reckoned poetic licenses [condition 1 (f, c, aa)], like the saying of Abu-nNajm

الْكَيْدُ لِلَّهِ الْعَلِيِّ الْأَجَلِ

[676]: (b) among *ns.* also dissolution is anomalous in some words, whence رَجُلٌ ضَفُفَ الْكَالِ [condition 1 (f, c, bb, α)] *a man straitened in circumstances*, [on the measure of كَتِفُ (Sn),] and مَكْبَبٌ [4, 674]; while AZ transmits طَعَامٌ قِضُّسٌ *gritty food* (A), like كَتِفُ [368] (Sn): (c) dissolve [below] or incorporate, without fear (IM) of either [pronunciation], because both occur (A), in حَيٍّ [condition 1 (f, c)] (IM) and عَيٍّ [728, 747], and the like, whose ع and ل are ى s, from [the second of (Sn)] which the vowel is inseparable: (a) he that incorporates looks to [the facts] that the ى s are two [mobile] likes in one word, and that the vowel of their second is inseparable; the property of that [combination of conditions] being incorporation, because it is included in the preceding rule [conditions 1, 8]: while he that dissolves looks to [the fact] that the vowel of the second is quasi-adventitious, because it is found in the *pret.*, but not in the *aor.* and *imp.*; the adventitious being mostly not taken into account, for which reason incorporation is not allowable in such as لَنْ يُحْيِيَ [728, 730. A] and رَأَيْتُ, مَحْيِيًّا *I saw a quickener*: (α) as for [نَعِيَ *aor.* of the intrans. أَعِيَ in (Sn)] the saying

وَكَاثَهَا بَيْنَ النِّسَاءِ سَبِيكَةً \* تَمْشِي بِسِدَّةِ بَيْتِهَا فَتَعْيُ

*And as though she were an ingot of silver among women,*  
[so delicate that] *she walks in the porch of her house,*  
*and is tired,* [where the poet incorporates by taking the  
adventitious vowel (of inflection) into account (Sn),] it is  
anomalous, not to be copied, contrary to the opinion of  
Fr: (b) dissolution is more excellent than incorporation,  
though both are chaste, used in canonical readings; and  
perhaps IM intimates that by putting “dissolve” first.  
(A): (d) similarly [dissolution or incorporation is allow-  
able where two ت s are combined either at the beginning,  
or in the middle (A),] in such as تَجَلَّى [757] and اِسْتَتَرَ  
[756] (IM): (a) what IM mentions [in paragraphs (c) and  
(d)] is like an exception to the rule (A), as to the necessity  
for incorporation, laid down in his saying “The first of  
two mobile likes, in one word, incorporate” (Sn): (11) that  
quiescence do not supervene upon the second of the two  
likes either through its conjunction with a *nom. pron.*  
[402], or through apocopation [404] or quasi-apocopa-  
tion [431], because, by reason of that [quiescence], incor-  
poration is impracticable (A): (a) this [formation] is of  
two kinds, (a) where the vowel is elided because of a  
motive [for quiescence], and the second may not be  
mobilized with another vowel so long as that motive  
continues to exist; which [kind] is the *v.* when the ت or  
ن of the [*nom.*] *pron.* [below] is attached to it, as دَدْتُ ,

رَدَدْنَا , يَرُدُّنَ , and اُرُدُّنَ : (b) where the vowel is elided because of a motive, but an exigence sometimes occurs on account of which the letter is mobilized with a vowel other than the one elided, notwithstanding the existence of that motive ; which [kind] is the *v.* put into the *apoc.* or *imp.*, as لَمْ يَرُدُّ and اُرُدُّ , where the inflectional vowel is elided [404, 428], but the second of the two likes is sometimes mobilized because of the concurrence of two quiescents, as اُرُدُّ اَلْقَوْمَ and لَمْ يَرُدُّ اَلْقَوْمَ [663, 664] (R) : (b) what is meant by the "*nom. pron.*" is the *pron.* ت , نَا , and ن of females, as حَلَلْتُ مَا حَلَلْتَهُ I loosed what thou loosedst, حَلَلْنَا We loosed, and اَلِهِنْدَاتُ حَلَلْنَ The Hinds loosed : (a) in such [formations] as those incorporation is not necessary ; nay, is not allowable (A), according to the majority of the Arabs (Sn) : (b) IM says in the Tashīl, Incorporation before the *pron.* is [found in] a small *dial.* : S says "Khl asserts that some folk of Bakr Ibn Wā'il say رَدَدْنَا We restored and مَرَرْنَا We passed, [ رَدَّنَ They (fem.) restored and مَرَّنَ They (fem.) passed (S),] رَدْتُ I restored", [ يَرُدُّنَ They (fem.) restore, and رُدَّنَ Restore ye (fem.), with Fath of the second, which is anomalous, rare ; while some of them add an *ā* after incorporation, as رَدَّانَ They (fem.) restored and رَدَّاتُ I restored, in order that the letter before these *prons.* may remain quiescent, as in the unincorporated,

like ضَرَبْتُ and ضَرَبْنِ (R)]: but this is a weak *dial.*, as though they assumed incorporation [to have taken place] before the introduction of the ن , [ (Sn),] and ت ; and let the expression remain unaltered [after their introduction (Sn), treating it like مَدَّ and رَدَّ (S)]: (c) in apocopation and quasi-apocopation a choice is allowed (IM) between dissolution and incorporation, as لَمْ يَحْلُلْ or لَمْ يَحْلَلْ *did not loose*, أَحْلَلْ or حُلَّ *loose thou*, dissolution being the *dial.* of the people of AlHijāz, and incorporation the *dial.* of Tamīm. [above] (A): (a) incorporation is allowed by others than the people of AlHijāz because the second letter is *orig.* mobile; and, though the vowel is removed by the accidental formation of the *apoc.* or *imp.*, still affixion of another vowel to it—I mean the vowel due to the concurrence of two quiescents—is not disallowed; so that incorporation is allowed even where that vowel does not occur, as رَدَّ زَيْدًا *Restore Zaid* and لَمْ يَرُدَّ زَيْدًا *He did not restore Zaid*, the second [of the two likes] being then mobilized with what we mentioned in the chapter on the Concurrence of Two Quiescents [664]: and that occurs in the Revelation also, as لَا تُضَارِّ وَالِدَةَ II. 233. *Let not a mother harm, or be harmed* [706] (R), read by most of the Readers with Fath, and by HB with Kasr, as a prohibition (K): (b) what is meant by “a choice is allowed” is that the two

pronunciations are equally allowable, not equally chaste, because dissolution is the *dial.* of the people of AlHijāz, in which the Ḳur is mostly revealed, as *إِنْ تَبَسَّسْكُمْ حَسَنَةٌ* III. 116. *If good befall you,* *وَمَنْ يَحْلِلْ عَلَيْهِ غَضَبِي* XX. 83. *And upon whomsoever Mine anger lighteth,* *وَآغْضُضْ* XXXI. 18. *And lower thy voice,* and LXXIV. 6. [1]; though *مَنْ يَرْتَدَّ* V. 59. *Whoso apostatizeth* and *وَمَنْ يُشَاقِ اللَّهَ* LIX. 4. *And whoso setteth himself against God* occur according to the *dial.* of Tamīm: (c) when incorporation, according to the *dial.* of Tamīm, occurs in the *imp.*, the *conj.* Hamza must be rejected, because not needed: but Ks reports that he heard from ‘Abd AlKais [309] *أُغْضُ*, *أُرْدَ*, and *أُمَّرَ* with the *conj.* Hamza; whereas not one of the BB transmits that: (d) when the , of the *pl.*, as in *رُدُّوا*, on the *ى* of the 2nd *pers. sing. fem.*, as in *رُدِّي*, or the *corrob.* *ن*, as in *رَدَّنَ*, is attached to the [letter that has its like] incorporated into [it], the Hijāzīs and other Arabs incorporate, [i. e., retain the incorporation (Sn),] because, the *v.* being then formed with these signs, the mobilization of that [letter] is not adventitious [condition 8] (A): (α) the more proper [way], as YH says, would be to mention this in the exposition of *أُخْصَصَ أَبِي* [above]: (β) if A said “ [because, the final of the *v.* being then] mobile before [the attachment of] these signs, [the mobilization of that

letter is not adventitious,]" it would be plain (Sn) : (e) the incorporators keep to Fath of the [letter that has its like] incorporated into [it] before the هَا of the 3rd pers. sing. fem., as رَدَّهَا [664] and لَمْ يَرُدَّهَا He did not restore her; and to Damm of it before the ة of the 3rd pers. sing. masc., as رَدَّه [664] and لَمْ يَرُدَّه He did not restore him : because, ة being faint, they do not take its presence into account; so that the [second] د is, as it were, immediately followed by the ا and و, respectively : (α) the KK transmit رَدَّهَا with Damm and Kasr, and رَدَّه with Fath and Kasr; and Th [664] transmits the three modes [of vocalization] before the ة of the 3rd pers. sing. masc. : (β) he is charged with a blunder in allowing Fath (A); but after its transmission by the KK there is no reason for such a charge (Sn) : (γ) as for Kasr, the correct [opinion] is that it is a small *dial. var.*, مَدَّةٌ and عَضَّةٌ with Kasr having been heard by Akh from some folk of 'Ukail : (f) most of them keep to Kasr before a quiescent, as رَدَّ الْقَوْمَ [664], because it is *orig.* the [proper] vowel for a concurrence of two quiescents : but some, vid. the Banu Asad, pronounce with Fath, while IJ transmits Damm; and فُغِضَ الطَّرَفُ الْخ [664] is related with [all three of] them, [Fath, Damm, and Kasr (MN)] : (α) Damm, indeed, is rare; [and is disallowed by R in §. 664 :] IM says in the Tashīl, in the chapter



on the Concurrence of Two Quiescents, "They do not pronounce with Damm before a quiescent; but with Kasr, and sometimes Fath": (g) if the *v.* be not conjoined with anything that we have mentioned, [i. e., the , of the *pl.*, the *ى* of the 2nd *pers. sing. fem.*, the *corrob.* *ن*, the *ها* of the 3rd *pers. sing. fem.*, the *س* of the 3rd *pers. sing. masc.* (Sn), and the quiescent,] it has three *dial. vars.*, ( $\alpha$ ) Fath, unrestrictedly, [i. e., whether pronounced with Damm, Kasr, or Fath of the *ف* (Sn),] as *رُدّ* restore, *فِرّ* flee, and *عَضّ* [664], which is the *dial.* of Asad and some other folk; ( $\beta$ ) Kasr unrestrictedly, as *رَدّ*, *فِرّ*, and *عَضّ* [664], which is the *dial.* of Ka'b and Numair; ( $\gamma$ ) alliteration to the vowel of the *ف*, as *رُدّ*, *فِرّ*, and *عَضّ* [664, 756], which is more frequent in their speech (A): (*h*) dissolution is obligatory in the *أَفْعَلْ* of wonder [477, 663] (IM), by common consent, says IM in the CK, as though he meant "common consent of the Arabs", because the [pronunciation] heard is dissolution (A), as *أَحِبُّ بَزِيدٍ إِلَيَّ* How dear is Zaid to me! and *أَشَدُّ بَيَاضٍ وَجْهَهُ* How intense is the whiteness of his face! (IA), whence *وَقَالَ نَبِيُّ الْمُسْلِمِينَ آخِ* [480]; otherwise [he would not be right, because] Ks transmits that incorporation is allowed (A), as *أَحِبُّ بَزِيدٍ* How dear is Zaid! (Sn): and incorporation also is obligatory in *هَلَمْ*

[664] (IM), by common consent, as IM says in the CK, [because of its heaviness through the composition (Sn)]: so that هَلَمَّ is not said: (α) this is a correction of what precedes it [in paragraph (c)]: and means that two forms of *imp. v.* are excepted, in which no “choice is allowed”, the first being the أَفْعَلُ of wonder, where dissolution is obligatory; and the second being هَلَمَّ in the *dial.* of Tamīm [below], where incorporation is obligatory (A): (β) أَحْبَبَ is [regarded by the majority of the BB as] a *pret. v.* [478], *uninfl.* upon Fatḥ [402, 403] supplied upon its final, being prevented from appearing by the pre-occupation of the place with the quiescence supervening by reason of its occurrence in the form of the *imp. v.* (J on the verse last cited): (γ) هَلَمَّ [189], according to the Hijāzīs, is a verbal *n.*, i. q. اُخْضِرْ *Present thyself* or أَقْبِلْ *Come forward*: but, according to the Banū Tamīm [above], is an *imp. v.*; and, from regard to this *dial.*, IM mentions it here [as an exception to the *imp. v.* (Sn)]: (δ) they keep to Fatḥ of [the final in] هَلَمَّ [664]; though Jr transmits Fatḥ or Kasr from some of the Banū Tamīm: and, when the *s* of the 3rd *pers. sing. masc.* is attached to it, as هَلِّمَهُ *Bring him forward*, it is not pronounced with Damm [by alliteration to the Damm of the *s* (Sn)], but with Fatḥ; and so when a quiescent is conjoined with it, as هَلَمَّ الرَّجُلَ *Bring the*

*man forward* : (ε) because of its being a *v.*, according to Tamīm, the prominent *nom. prons.* are attached to it, as هَلْبًا [189], هَلْبُوا , and هَلْبِي , with [Fath (Sn),] Damm, and Kasr of the م before the [ا (Sn),] و , and ي , respectively : and, when the ن of females is attached to it, analogy requires هَلْبِنَ ; but Fr asserts that the right [form] is هَلْبَنَّ [189], with Fath of the م , and with a quiescent ن added after it to protect the Fath of the م , [because the ن of females, like the other mobile prominent *nom. prons.*, requires quiescence of the letter before it (Sn),] and then incorporated into the ن of the *pron.*; and it is transmitted from IAl that he heard هَلْبَيْنَ يَا نِسْوةُ *Come forward, O women*, with Kasr of the double م [for affinity to the ي after it (Sn)], and with a quiescent ي added [for preservation of the quiescence requisite (Sn)] before the ن of females; while هَلْبَنَّ with Damm of the [double (Sn)] م , [and most probably with a quiescent ن before the ن of females (Sn),] is transmitted from some of them, which is anomalous (A). If the letter [that has its like] incorporated into [it] be made quiescent for pause [640], the incorporation into it most frequently and commonly remains, because the quiescence is accidental and impermanent, since that identical elided vowel is sometimes expressed, *vid.* in continuity; so that [in this method of pausing] there is a combination of two quiescents, which is pardonable in pause [663]: but it is

also allowable to elide one of the two likes, as <sup>يَفِرْ</sup> or <sup>يَفِرْ</sup> flees in pause, with a double or single , (R). The outlets [732] of the letters must [now] be mentioned, in order that their "[two (IY)] approximates" [above] may be distinguishable from their [two (IY)] remotes (M).

§. 732. The outlet of the letter is the place from which it originates. That is recognizable by your making the letter quiescent, and prefixing the *conj.* Hamza to it, and [then] considering where the sound ends; for where it ends, there is the outlet of the letter. Thus you say اِبْ , and become silent; and then you find the lips, one of them covering the other (Jrb). The outlet is [therefore defined by IY as] the stop-position, at which the sound ends (IY). The outlets of the letters are sixteen (M, SH), [but only] approximately, [say we (Jrb),] because [the truth is that (Jrb)] every [letter (Jrb)] has an outlet (SH) different from those of the other [letters], otherwise it would be identical with them; and indiscriminately, says the author of the CHd, because they are from four quarters, the throat, tongue, lips, and upper parts of the nose (Jrb):—(1-3) Hamza, ؤ, and ! have the farthest part of the throat; [the undotted (Jrb)] ع and ح the middle of it; and [the dotted (MASH)] غ and خ the nearest part of it (M, SH) to the mouth (R, Jrb), vid. the top of the throat (R): (a) IH means that the throat has seven letters, and

three outlets (Jrb): (b) the farthest outlet, i. e., from the bottom of the throat to what is next to the thorax, is the outlet of Hamza [671, 676], the utterance of which is therefore heavy, because of its remoteness [642, 658]; then comes  $\mathfrak{z}$ , and afterwards  $\mathfrak{t}$  (IY, Jrb): (a) this is the order [in the Book] of S, who begins with those letters of the alphabet which are [uttered] from the farthest part of the throat, and gradually proceeds [upwards and outwards], until he ends with those whose outlet is the lip; and the obvious [deduction] from his order is that, in the farthest part of the throat,  $\mathfrak{z}$  is higher than Hamza, and  $\mathfrak{t}$  higher than  $\mathfrak{z}$  (R): (b) Akh asserts that the outlet of  $\mathfrak{z}$  is [the same as] that of  $\mathfrak{t}$ ; neither before, nor after, it (IY, Jrb): and, says he, for this reason S says "The primary Arabic letters are twenty-nine letters" [733], vid. "Hamza,  $\mathfrak{t}$ , [ $\mathfrak{z}$  (S)]", etc., according to the order in outlets [below], thus putting  $\mathfrak{t}$  before  $\mathfrak{z}$ ; and afterwards says "And the Arabic letters have sixteen outlets . . . . Hamza,  $\mathfrak{z}$ , and  $\mathfrak{t}$ ", thus putting  $\mathfrak{z}$  before  $\mathfrak{t}$ ; so that his putting  $\mathfrak{t}$  now before, and now after,  $\mathfrak{z}$  shows that both are from one outlet: (c) they disprove his saying by [the argument] that, when we mobilize  $\mathfrak{t}$ , it is converted into Hamza [683]; whereas, if  $\mathfrak{z}$  were from the outlet of  $\mathfrak{t}$ , it would be nearer to  $\mathfrak{t}$  than Hamza is, so that  $\mathfrak{t}$  ought to be converted into  $\mathfrak{z}$ : ( $\alpha$ ) it is replied [by his partisans] "This shows the viciousness of your own opinion, because, according to your assertion,

ʾ is nearer to ʔ than Hamza is; so that, if conversion were on account of nearness, ʔ would be converted into ʾ; whereas it is converted only into Hamza, which shows that Hamza is nearest to it in outlet, no separative being between them; and it is not converted into ʾ, because it is in the position thereof": but this is weak, because their saying "if conversion were on account of nearness, ʔ would be converted into ʾ" is traversable, since that may be prevented by the faintness of ʾ; while their saying "it is not converted into ʾ, because it is in the position thereof" is feeble, since its being "in the position thereof", if it did not exact conversion into ʾ, because of what has just been suggested [as to "the faintness of ʾ"], would [at all events] not be a preventive of this: and, if they were one in outlet, neither of them would be distinguishable from the other (Jrb): (c) in the middle of the throat, ʔ is higher than ʿ; and, in the nearest part of the throat, ʿ is higher than ʿ (R): so that ʿ is the farther of the [first] two from the mouth, and ʔ the nearer of them to it (Jrb); while ʿ is nearer to the mouth than ʿ: (d) Lth transmits from Khl that ʔ, ʿ, ʿ, and Hamza are hollow [734], because they are from the hollow [of the mouth], not falling into any compartment of the throat, uvula, or tongue; but being only [in the] air (IY): (e) Khl used to say that the [soft (R)] ʔ [668, 673], and the ʿ, ʿ, and Hamza are airy [734] (IY, R), i. e., are in the

air (IY), meaning that they are from the air of the mouth; not falling upon any compartment of the throat, uvula, or tongue (R): and [he says (R)] that, of [all (R)] the letters, the farthest [in the throat (R)] is ع; and [then (IY), higher than it (R),] ح; and afterwards س (IY, R): so that, but for a hoarseness in ح, it would be like ع; and, but for a stuttering in س, it would be like ح [734], because of its nearness to the latter (IY): and, after them, towards the mouth, غ and خ, خ being higher than غ (R): (f) these seven letters [proceeding from outlets 1-3] are guttural (Jrb): (4, 5) ق has the farthest part of the tongue, and that part of the [upper (Jrb)] palate which is above it (M, SH), [and] opposite to it (Jrb); while ج has the next parts of the tongue and palate (M, SH), towards the outside of the mouth (R), the outlet of (Jrb) ج being higher than [that of (Jrb)] ق, i. e., nearer to the fore part of the mouth (IY, Jrb): (a) you will recognize that by [the fact] that, when you pause upon ق and ك, as اِقْ and اَكْ, you find ق to be nearer to the throat, and ج farther [from it] (Jrb): (b) both are uvular, because they begin at the uvula (IY): (c) one characteristic of the *dial.* of this [Badawī] Arab race, at this epoch, in whatever region they be, is their way of articulating ق: for they do not articulate it from the outlet of ق, according to the inhabitants of towns, as it is mentioned in books on Arabic, vid. from the farthest part of the tongue, and that part of the upper

palate which is above it; nor do they articulate it from the outlet of ق, vid. [a little (S)] lower than the position of ق [on the tongue (S)], and that part of the upper palate which is next to it, as ق is [described in such books]; but they pronounce it intermediate between ق and ج [733]; and this is found to be done by the whole race, wherever they be, east or west: (α) this *dial.* has not been invented by this race; but is hereditary among them, received by succession: and hence it appears to have been the *dial.* of the earliest Muḍar; and perhaps was the *dial.* of the Prophet, as is claimed by the Jurists of the [Prophet's] House, who assert that whoever reads الصَّٰطِ الْمُسْتَقِيمَ I. 5. [150] without the ق that belongs to this race has committed a solecism, and vitiated his prayer: (β) apparently, however, this ق, which is articulated by the people of the Badawī Arab race, is [uttered] from the outlet of ق, according to [the pronunciation of] their earliest speakers; but the outlet of ق is extensive, beginning at the highest part of the palate, and ending next to ج; so that to articulate it from the highest part of the palate is the *dial.* of the towns, and to articulate it from the part next to ج is the *dial.* of this Badawī race: and hereby is rebutted what [the Jurists of] the [Prophet's] House say, about the vitiation of prayer by omitting it in I. 5.; for all the Jurists of the towns hold the contrary of that, and it is



improbable that they should have neglected [to investigate a matter so important as] that; and the way to account for it is, therefore, what we have said (IKhld): (6) ج , ش , and ی have the middle of the tongue, and that part of the [upper (Jrb)] palate which is (M, SH) above it (SH), [and] opposite to it (M, Jrb): (a) ج is nearest to the root of the tongue; and after it, towards the outside of the mouth, ش; and after it, towards the outside, ی: (b) S says "Between the middle of the tongue and the middle of the upper palate is the outlet of ج , ش , and ی" (R): (7) ض has the first part (M, SH) of the side (M), [or rather] of one of the two sides (SH), of the tongue, and the molars [below] next thereto (M, SH) on the left or right side (J1b): (a) by "the first part" IH means what is next to the root of the tongue (R): but it ought to be known that "the first part of one of the two sides" does not mean what is opposite to "the farthest part" [outlet 4], and "the next part" [outlet 5], of the tongue, because the mention of ض is posterior to [that of] ق and ن [above], which shows that its outlet is posterior to their outlets; and, since IH makes the mention of ض posterior to that of ج , ش , and ی also, its outlet is known to be that part of the side of the tongue which is opposite to their outlet, but a little nearer to the fore part of the mouth (Jrb): (b) the tongue has two sides from its root to its tip, like the two

sides of a valley (R); [and] you force yourself to sound ض from the right or left side, at will (IY): (c) man has thirty-two teeth, sixteen in the upper jaw, and the like in the lower:—(a) the central incisors, which are four in front, two above, and the like below: (b) the lateral incisors, also four, two above, a right and a left; and the like below: (c) behind them the canines, four, two above, a right and a left; and the like below: (d) behind the canines the bicuspid or premolars, which are four, two above, a right and a left; and the like below: (e) behind the premolars the molars [above], which are sixteen, eight above, four right and four left; and the like below: (α) behind the molars some men grow postmolars, which are four, two above, and two below; so that the teeth become thirty-six: (d) you utter ض from the farthest part of one of the two sides of the tongue, nearly to the tip of the tongue, ending where the outlet of ج [below] begins: this, which we have mentioned, is the outlet of ض in relation to the tongue, [and seems to differ somewhat from the position assigned to it in (a) above by Jr̄b;] while its position in relation to the teeth is the upper molars themselves, its outlet being between the molars and the farthest part of one of the two sides of the tongue, nearly to the tip of the tongue: (e) it is mostly uttered from the right side [733] according to what is intimated by the language of S, and expressly

stated by Sf (R) : but [Jrb says that] its utterance from the left side is easier in most [persons]; while in some the two sides are equal (Jrb): (f) ض is called "long" [737], because it is from the farthest to the nearest part of the side, i. e., to the beginning of the outlet of J [below] ; so that it occupies most of the side (R): (8) J has what is nearer than (M, SH) the [inner] extremity (SH), by which IH means (Jrb) the first part (M, Jrb), of the side (M, R), [or rather] of one of the two sides (Jrb), of the back (R) of the tongue, to the end [of the tip (M, R)] thereof (M, SH), because the outlet of J begins nearer to the fore part of the mouth than the outlet of ض [above], and extends to the end of the tip of the tongue (Jrb); and that [part of the upper palate (M, Jrb)] which is (M, SH) above (SH), [and] opposite to (M, Jrb), that (M, SH); i. e., that part of the palate which is (R) a little (M, Jrb) above the [premolar, canine, lateral incisor, and (M, Jrb)] central incisor (M, R, Jrb): (a) none of the letters is more extensive in outlet than it (Jrb): (b) S's phrase is "From [what is (S)] between the nearest part of the side of the tongue, to the end of its tip, and that part of the upper palate which is next to it, a little above the premolar, canine, lateral incisor, and central incisor [is the outlet of J (S)]," not "From the teeth and the side of the tongue themselves": and the whole of the learned in this subject agree with what S mentions; but [Z followed by]

IH differs from them, which is not right (R): (9, 10) , has the parts next to these two (SH) positions [on, or between, the tongue and palate] (R); and ٢ has the parts next to these two (SH), ٢ being nearer to the tip of the tongue than , (R): (a) ٢ has what is between the tip of the tongue and the part [of the palate] a little above the central incisors (M, Jrb), which [position] is farther out than the outlet of J (Jrb); and , has what is [a little (M)] farther in, [on the back of the tongue (M),] than the outlet of ٢ (M, Jrb), but farther out than the outlet of J: for, when you articulate ٢ and , quiescent, you find the tip of the tongue, in articulating , , to be farther in than the outlet of ٢: (b) IH, therefore, does not say “ , and ٢ have the parts next to these two”; but mentions each of them singly, to demonstrate that the outlet of , is a little farther in than that of ٢ , because , turns towards the outlet of J [749]: (c) this serves to rebut what some of the commentators mention, that, according to IH’s statement, no difference is apparent between the outlets of , and ٢ (Jrb): (11) ط , د , and ٣ have [what is between (M)] the tip of the tongue and the roots of the [two upper (Jrb)] central incisors (M, SH): (12) ص , ز , and س have [what is between (M)] the tip of the tongue and [the tops of (R)] the [two lower (Jrb)] central incisors (M, SH): (a) so say IJ and Z, meaning that they are uttered from between the tip of the tongue and the central incisors [734], the tip of the

tongue not being in contact with the central incisors, as it is with their roots for utterance of ط , د , and ت ; but opposite to, and facing, them (R) : (b) it is mentioned in the CHd that س ought to be put before , [as is done by IY,] because س is prior in outlet, since , is nearer to the fore part of the mouth than س (Jrb) : (13) ط , ذ , and ث have [what is between (M)] the tip of the tongue and the edges of the [two upper (Jrb)] central incisors (M, SH) : (a) these eighteen letters [proceeding from outlets 4—13] are lingual, i. e., their outlet is the tongue, although they participate in other [vocal organs] (Jrb) : (14) ف has the inside of the lower lip and the edges of the [two (Jrb)] upper central incisors : (15) ب , م , and , have what is between the lips (M, SH), except that م is [also] referable to the upper parts of the nose, because of the nasality in it [671, 687, 751], for which reason you hear it [sound] like و [below]; while , also contains nasality [270, 684] (IY) : (a) these four letters, whose outlet is the lip, although they participate, to some extent, in other [vocal organs], are called labial : (b) the twenty-nine [primary] Arabic letters [733] have these fifteen outlets : (c) every outlet before mentioned is nearer to what is next to the thorax, and farther from the fore part of the mouth, than that which follows it : (16) as for the sixteenth outlet, which is the upper part of the nose, it belongs to the single و [733] (Jrb). Fr differs from S in two positions, pronouncing (1) the

outlet of و and ی to be one; and (2) [the outlet of] ف , ب , and م to be from between the lips. But the best of the sayings is what S mentions, with which the learned after him agree (R). And the outlet of the secondary [letters other than the single ن (Jrb)] is manifest (SH), because the [other] secondaries are produced by imbuing some of the primaries with the sound of others (MASH), those letters being removed from their [proper] outlets, so that their sounds are altered [733] (Jrb).

§. 733. The number of letters amounts to forty-three (M). The primary Arabic letters are [those (M)] twenty-nine (S, M, Jrb) letters [732], (1) Hamza, (2) ا , (3) ه , (4) ع , (5) ح , (6) غ , (7) خ , (8) ك , (9) ق , (10) ن , (11) ج , (12) ش , (13) ی , (14) ل , (15) ر , (16) ض , (17) ط , (18) د , (19) ت , (20) ص , (21) ز , (22) س , (23) ظ , (24) ذ , (25) ث , (26) ف , (27) ب , (28) م , (29) و (S), according to the well-known (IY, Jrb) computation : (a) the first of them is Hamza, which is called "Alif," because it is represented by the form of ا , its pronunciation being different, but its form and that of the soft ا [668, 673] being one, like ب , ت , and ث , and ج , ح , and خ , the pronunciation of all of which is different, but the form one (IY) : (b) their number is not complete, except in the language of the Arabs : (a) there is no Hamza in the speech of foreigners, except in inception [667] : (b) nor is there any ض , except in Arabic, for

which reason the Prophet says *أَنَا أَفْصَحُ مَنْ تَكَلَّمَ بِالنَّضَادِ*

*I am the chastest speaker of those who talk ض*, meaning *the chastest speaker of the Arabs*; and it is said in the CHd "Whoever says that he means the [letter] ض itself, and the sounding of it, makes a mistake, because the Arabs are equal in the pronunciation of all the letters": (c) it is also said there that to reckon لا [663] as an independent letter is vulgar, unaccountable: (α) H reckons it as a single letter in the "Speckled Epistle", [the letters of which are alternately undotted and dotted,] where he says *أَخْلَاقُ سَيِّدِنَا نُحِبُّ* *The manners of our lord are loved* and

*إِذَا نَاصَلْتَهُ غَلَّابُ*

*When thou shootest a match with him, speedily victorious,* and so in other passages of it; but this is unaccountable (Jrb): (c) Mb used to reckon them as twenty-eight [letters, the first of them being ب, and the last of them ى (IY)]; and omit Hamza [from their beginning (IY)], saying "Hamza has no form of its own; but is only written sometimes as , , sometimes as ى, and sometimes as ا; and therefore I do not reckon it with those [letters (Jrb)] whose shapes are remembered, known [658]": so that it is [regarded by him as] current on the tongues, existing in pronunciation; but indicated in writing by signs (IY, Jrb), because it has no form of its own: (d)

the right [opinion] is what **S** and his school mention, vid. that the letters of the alphabet are twenty-nine letters, the first of them being Hamza, which is [represented in writing by] the **ا** that is the first letter of the alphabet: (a) this **ا** is really its form; and it is only according to the way of the inhabitants of AlHijāz in alleviating [658] that it is written at one time as **ا**, and at another as **ي**; whereas, if meant to be sounded true, it would be [written] only [as] **ا**, according to the *o. f.*: for, when it occurs in a place where it is only sounded true, its alleviation there not being possible, vid. when it occurs first [658], it is written only as **ا**, as **أَعْلَمُ** *I know*, **اِذْهَبْ** *Go thou*, and **اُخْرِجْ** *I eject*; and, among *ns.*, **أَحْمَدُ**, **إِبْرَاهِيمُ**, and **أَتْرَجَةٌ** [690]: (b) another matter that shows the form of Hamza to be [identical with] the form of **ا** is that every letter, which you name, has for the first letter of its name its own expression [663], as **أَيَّاء** *ا* **ي**, where the first letter is **ي**, and **أَتَاء** *ا* **ت**, where the first letter is **ت**, and similarly **أَجِيم** *ا* **ج**, **أَدَال** *ا* **د**, and the rest of the letters of the alphabet; so that, since you say **أَلِفٌ** *an ا*, and here the first letter that you articulate is Hamza, that shows the form of Hamza to be [identical with] the form of **ا**: (e) as for the soft **ا** [668, 673] in such as **قَالَ** and **بَاعَ** [684, 703], it is a letter of prolongation [663], which, being only quiescent, cannot be



named in the same way as its fellows, because it cannot be articulated at the beginning of the name [667], like  $\epsilon$ ,  $\delta$ , etc., which the Arabs articulate unrestrictedly, whereas it cannot be articulated singly; so that they support it by  $\text{J}$  [below], in order that its articulation may be as sound as that of all the other letters (IY): (a) in Syt's Gloss on the ML it is stated as follows:— "Fr holds Hamza and Alif to be synonymous, saying that Hamza is the original, while the quiescent  $\text{I}$  is the Hamza whose pronunciation as Hamza is omitted: but S makes a distinction between them, saying that Hamza is a letter like  $\epsilon$ , that admits of mobility and quiescence, and is [found] at the beginning, end, and middle of the word; while  $\text{I}$  is another letter, that is only quiescent, and is not [found] at the beginning of the word: and for that reason the inventor of the alphabet put Hamza as the first letter, and  $\text{I}$  with  $\text{J}$  [above] before the  $\epsilon$ " (Sn on Substitution of Hamza). Six [other letters (IY)] are [co-ordinated with these twenty-nine (IY),] secondary to them (M), making thirty-five. These six are chaste (IY), admissible in [the reading of (S)] the Kur, [and in poems (S)] and every chaste speech (M). They are [called] secondary because they are the [same] letters that we have mentioned, not others; but removed from their support [on the appropriate parts of the vocal organs], so that their sounds are altered [732] (IY).

They are (1) the quiescent ن, which is a twang in the upper part of the nose [751], as [عَنْكَ and (IY)] مَنَكَ ; and is named the stifled, and the single, ن (M) : (a) the name transmitted from S is said to be “the single ن” [732]: but Sf says that it must be called “the stifled” [751], because this is indicated by the exposition; since it is a quiescent, unapparent ن, whose outlet is from only the upper part of the nose [751] (R): (b) the outlet of this ن, then, is the upper part of the nose (IY): but [it occurs (R)] only before [the (R)] fifteen letters (IY, R) of the mouth (IY), that we shall mention in the states of ن [751] (R), vid. س, ض, ص, ش, ج, ك, ق, ذ, ت, د, ظ, ط, ز, ث, and ف; so that, when it is quiescent, and followed by one of these letters, its outlet is the upper part of the nose, the mouth making no effort towards its utterance; and, if anybody were to articulate it with one of these letters, and hold his nose, its failure would be plain (IY); though Sf says that, if one took the trouble to utter it from the mouth with these fifteen letters, it would be possible with effort and difficulty (R): (2) the ا of Imāla [626, 697], as عَالِمٌ [626, 628] (M): (a) it is named [by S (R, Jrb)] اَلْفُ اَلتَّرْخِيمِ the ا of attenuation, this attenuation being (α) softening of the sound (IY, R, Jrb), whence

لَهَا بَشَرٌ مِثْلُ اَلْحَرِيرِ وَمَنْطِقٌ \* رَخِيمٌ اَلْكَوْاشِي لَا هَرَاءَ وَلَا نَزْرَ

(R), by Dhu-rRumma, *She*, i. e., Mayya, *has a skin like silk, and a speech soft in terms, neither wordy, nor scanty* (MN, J); and (β) *diminution of the vocality in it* (IY, J1b): and is opposed to the broad ʾ [below], because you direct it towards ى, and the broad ʾ towards , (IY): (a) <sup>9</sup>تَرْخِيمٌ in colloquial language is *attenuation* of the sound, whence رَقيقٌ الْكَوَاشِي [above], i. e., *gentle in terms*; and in conventional language is [curtailment, i. e.,] *elision of the finals* of words in the *voc.*, as يَأْسَعَا *O Su'ūd*, orig. يَأْسُعَاد [58] (IA): (3) the broad ʾ, as صَلَوَةٌ [697] (M): (a) IH says "the broad ʾ", meaning that ʾ which immediately follows ص, ط, and ظ, when these letters are pronounced with Fath, or quiescent, as صَلَوَةٌ [above] and يَصَلَوْنَ *They shall be burnt*, in which case some broaden it; and similarly the ʾ of اَللّٰهُ when preceded by Damma or Fatha: (b) the broad ʾ is not mentioned by IH; but is mentioned by S [and Z] among the approved [secondary] letters (R): (c) it is that ʾ which is directed towards , , as صَلَوَةٌ [above], زَكُوَّةٌ, and حَيَوَةٌ (IY, R): (d) it is [found in] the *dial.* of the inhabitants of AlHijāz (R); and [people assert that (R)] it is according to this *dial.* that these words are written with , (IY, R): (e) one of their mistakes is their writing حَيَاةٌ [684 (condition 10, b, c), 728, 730. A], زَكَاةٌ, and صَلَاةٌ with , in every place: whereas that is not so.

general, because the **l** must be retained in them on prefixion, as **حَيَاتُكَ** *thy life*, **كَانُكَ** *thine alms*, and **صَلَاتُكَ** *thy prayer*; and with dualization, as **صَلَاتَانِ** *two prayers* and **كَانَانِ** *two alms*: that being done because the *pre.* and *du.* are *derivs.* of the *sing.*, and what is not allowable in the *deriv.* is sometimes allowable in the original (D): (a) in the Codex they are written with **و**: and elsewhere some people write them with **l** unrestrictedly, according to analogy; but the language of IM is contrary to this, since it necessarily implies that writing them with **و** is agreeable with analogy, because their **l** is broadened by some of the Arabs, and directed towards **و**, so that they are written accordingly (CD): (4) the **ش** like **ج**, as [أَشْدَقُ for (IY)] أَشْدَقُ [696] (M), because, **د** being a vocal, rigid letter, while **ش** is a surd, lax letter [734], they approximate **ش** to the pronunciation of **ج**, which is near to the outlet of **ش** [732], and agrees with **د** in rigidity and vocality (IY): (a) S mentions it among the approved letters, and the **ج** like **ش** [below] among the hybrids, although both are one thing: (b) he approves of imbuing the **ش** with the sound of **ج**, because that is done only when the **ش** is quiescent before **د**, with whose nature **ش** is incompatible, especially when quiescent, because the vowel denaturalizes the letter (R): (5) the **ص** like **ز**, as [مَصْدَرٌ for (IY)] مَصْدَرٌ (M), and يَصْدُقُ for

يَصْدُقْ (IY): (a) we have mentioned that in such as

يَصْدُقْ and صَدَقَ [696] (R): (b) الصِّرَاطُ الْاُمُتِّقِيمَ I. 5.

[150] is read with ص smacking of ز, which is the reading of Hamza: and four *vars.* here are transmitted from

IAI, among them الصِّرَاطُ [696] between ص and ز, reported by 'Uryān Ibn Abī Shaibān, who says "I heard IAI

read الصِّرَاطُ between ص and ز," as though he made the

ص imbibe the sound of ز, in order that it might agree with the ط in vocality, because ص is surd, while ط and ذ are vocal, so that they are incompatible, incongruous; for which reason they make ص imbibe the sound of ز, because ز is its fellow in sibilance [734] and outlet [732],

and agrees with ط and ذ in vocality; so that the two sounds approximate, and are not dissonant (IY): (6) the

Hamza of betwixt-and-between [658] (M): (a) it is [of] three [kinds] (SH), between Hamza and ا, Hamza and

و, and Hamza and ي (IY, R, Jrb); and [therefore IH says that] the chaste [secondaries (MASH)] are eight

(SH). The remainder [of the forty-three] are [eight (IY)] letters deemed hybrid (M). These letters also

are secondary; but are disapproved, considered low, not admissible in the K̲ur, nor in any chaste speech (IY).

They are (1) the ج like ج (M), between ج and ج, which is said by ID to be [peculiar to] a *dial.* in AlYaman,

where they say كَمَلٌ for جَمَلٌ *he-camel*, and رَكَلٌ for جَلٌ *man* [below]; and, among the vulgar inhabitants of Baghdād, is wide-spread, similar to the [mispronunciation called] لُثَغَةٌ [751] (IY), which is *the tongue's shifting* from س to ث, or from ر to غ or ل or ي (KF), [i. e.,] ر's becoming غ or ل [or ي], and س's becoming ث (Jh), or from letter to letter (KF): (2) the ج like ك (M), which is similar (IY): (a) the ك like ج is in such as جَانِرٌ for كَانِرٌ *unbeliever*; and similarly the ج like ك, as كَمَلٌ for جَمَلٌ, and رَكَلٌ for جَلٌ [above], which is wide-spread among the inhabitants of AlBahrain (R): (b) the two together are one thing, [for which reason their *exs.* are interchangeable,] because the *o. f.* of one is ج, and of the other is ك (IY, R); and then they convert both into this letter, which is between the two (IY); as we mentioned of the ش like ج [above], and the ج like ش, [below], except that the ش like ج is approved, and its converse deemed hybrid, while the ك like ج and its converse are both deemed hybrid (R): (3) the ج like ش [above] (M), which is frequent in the quiescent ج, when followed by د or ت, as اِشْتَمَعُوا and اَشْدَرُ for اَجْتَمَعُوا [693] and اَجْدَرُ [696], ج being approximate to ش, because they are from one outlet, except that ش is plainer and more expanded (IY): (a) the saying of IH "As for the ج like ك [above], and the ج like ش, they are not real"

requires consideration : he seems to think that by “ the ج like ش ” they mean another letter, different from “ the ج like ج ”; and similarly that by “ the ج like ن ” they mean something different from what they mean by “ the ن like ج ” : but this is a misapprehension (R) : (4) the weak ض (M) : (a) Sf says that (R) it is in the *dial.* of folk who [have no ض in their language ; so that, when they need to speak it in Arabic, they (R)] find it too difficult for them : and therefore sometimes pronounce it as ط , because they utter it from the tip of the tongue, and the edges of the central incisors [732 (outlet 13)]; and sometimes try to utter it from the outlet of ض , but, finding this impracticable, pronounce it between ض and ط (IY, R) : (b) it is said in the Gloss of Mbn on the Book [of S] that the weak ض is like اِثْرَدَ لَهُ for اِضْرَدَ لَهُ *He crumbled bread for him*, where they approximate ث to ض : (c) S says that the task of sounding the weak ض from the left side is lighter, because, says Sf, the right side is accustomed to the true ض [732 (outlet 7, e)], and the utterance of the weak ض from a position accustomed to the utterance of the true is harder than its utterance from a position not accustomed to the true (R) : (5) the ص like س (M), as صَبَغَ for سَبَغَ *dye* (IY) : (a) some approximate ص to س because they are from one outlet [732] (R) ; but this is not so good as the substitution of ص for س [695], because ص is more penetrating in the

ear, and more sibilant in the mouth, then س (IY) : (6) the ط like ت (M), which is often heard from foreign inhabitants (IY, R) of the East (R), [e. g.] of Al'Irāk, as طَالِبٌ for تَالِبٌ *seeking* (IY), because there is no ط in their [original (R)] language ; so that, when they [need to (IY)] articulate [some Arabic containing (IY)] it, they force themselves to produce a sound that is not in their language (IY, R) ; and therefore their pronunciation of it is weak (IY), and they bring out something between ط and ت (R) : (7) the ط like ث (M), as ظَلَمَ for ظَلَمَ *wronged* (IY) : (8) the ب like ف (M), as بَوْرٌ for فَوْرٌ *present time*, which is frequent in the language of the Persians (IY) : (a) Sf says that it is frequent in the speech of foreigners ; and is of two kinds, one where the pronunciation of ب is predominant over [that of] ف, and the other where the pronunciation of ف is predominant over [that of] ب ; while both [kinds] are made into letters other than the genuine ب and ف : and, says he, I think that the Arabs have only taken that from the foreigners, because of their mingling with them (R). Those who speak with these letters considered low are Arab folk, who, having mixed with foreigners, speak their *dials*. (IY). It is mentioned in the CHd that the letters deemed hybrid have been produced only from the intermixture of Arabs with others, vid. when Al-Islām came, and they possessed themselves of damsels



from other races; and propagated children, who took letters from the languages of their mothers, and mixed them with the language of the Arabs (Jrb). Among the secondaries also are (1) the ق between ق and ك [732], which, says Sf, is similar to the ك like ج, and the ج like ك [above]: (2, 3) the ج like ز, and the ش like ز, according to what we mentioned about أَشَدُّ and أَجْدَرُ [696]: (4) the ي like و, in قِيلَ and بَيْعَ with Ishmām [436, 706]: (5) the و like ي, in such as مَذْعُورٍ [ابْنُ أُمِّ] *Ibn Umm* (R on Imāla) *Madh'ūr* and مَذْعُورٍ [ابْنُ بُرٍّ] *Ibn Būr* (R), where, says S, you pronounce the Damma with Imāla, making it smack somewhat of Kasra; so that the و is made to smack somewhat of ي, because و imitates the vowel of the preceding letter in Ishmām, as ي imitates [the vowel of] the preceding letter in Imāla, since this Ishmām [428, 436, 668, 706] is [*inclining the vowel towards Kasra*, like] Imāla [626] (R on Imāla): (a) [what S actually states is that] you say هَذَا ابْنُ مَذْعُورٍ *This is Ibn Madh'ūr*, as though you attempted to sound Kasra; because the و is, as it were, two letters pronounced with Kasr [634]: and then you do not pronounce the و with Imāla, because it does not resemble ي; and [because], if you did pronounce it with Imāla, you would pronounce the preceding vowel with Imāla, [whereas Imāla is a modification of Fatha, not of Damma]: but

you attempt [to sound] Kasra, as you say [حُبَّ was loved and] دَّ was restored [436]; and like this is your saying شَرِبْتُ مِنَ السَّمْرِ I admired the acacias and شَرِبْتُ مِنَ الْمَنْقَرِ I drank from the well full of water (S on Imāla): (b) Akh says “I cannot help imitating the preceding vowel; but, is not so, since the preceding letter is sometimes not pronounced with Damm”; so that, according to his saying, you pronounce the , pure, not made to smack at all of ى, after the Damma made to smack of Kasra: (c) what Akh hazards, however, is unpronounceable, and unreal; and, as for his saying “the preceding letter is sometimes not pronounced with Damm,” we say that [it is of no account, because], though Fatha is admittedly followed by pure , , as قَرَأَ [684, 703], still neither Kasr, nor Damm made to smack of Kasr, is followed by a quiescent , , except when the , is made to smack of ى (R on Imāla). [And including these five additional secondaries, the number of letters is forty-eight; or, if the Hamza of betwixt-and-between be reckoned as three, according to IH’s computation, then fifty.]

§. 734. The letters are (1, 2) vocal and surd; (3—5) rigid, lax, and intermediate; (6, 7) covered and open; (8, 9) elevated and depressed; (10, 11) liquid and [solid or] muted; (12) resonant; (13) sibilant; (14) soft; (15)

swerving; (16) reiterated; (17) airy, [or ascending or descending; (18) gabbled (SH). This shows the divisibility of the letters according to qualities [682, 731], in which respect they have many divisions; some [authorities] mentioning forty-four, others more, and others less; while IH mentions [only] those [eighteen] which are notorious. The use of these qualities is to distinguish between the natures of the letters, the sounds of which, but for them, would be one; and would therefore be like the cries of brutes, not indicating any meaning (Jrb). The vocal are those in which the current of breath is confined, [i. e., shut in (Jrb),] notwithstanding their mobility (SH), because, being strong in themselves, and strong in the stress laid upon them in their outlet, they are uttered only with a strong, hard sound; and the breath is prevented from running on with them (Jrb). They are those which exceed the letters of سَتَشَحَّكَ خَصَفَ (SH), with ة in خَصَفَ for pause (R), meaning *Khaṣafa* (the name of a woman) *shall beg importunately from thee* (R, Jrb). And the surd are contrary to them (SH), being those in which the current of breath is not confined, i. e., shut in, notwithstanding their mobility, because, being weak in themselves, and weak in the stress laid upon them, they are not strong enough to impede the breath, which, therefore, runs on with them (Jrb). All the letters of the alphabet, then, are of two kinds, (1) surd,

which are the [ten (Jh)] letters of سَتَشْكُنَكَ أَلْح [above]; (2) vocal, which are the remaining letters, vid. [nineteen, collected in (Jh)] طَلَّ قَوْرَبَضٌ إِذْ غَزَا جُنْدٌ مُطِيعٌ *The shade of Kaww [729] was a shelter, when an obedient host made a raid (R).* The two [kinds] are exemplified, [the vocal (Jrb)] by قَقَقَ, and [the surd by (Jrb)] كَكَكَ (SH), [with ق or ك] repeated and mobile (MASH): for, when you say قَقَقَ, you find the breath confined, not perceiving any of it with the ق s; whereas, when you say كَكَكَ, you find the breath running on with the articulation of the ك s, unconfined. They exemplify by that [selection of letters] because, when the difference of the two kinds is apparent in two approximate letters, ق and ك [732], it will be plainer in two remote. IH says in the CM that the vocal are named جَهَرَتْ بِالشَّيْءِ مَجْهُرَةٌ from أَعْلَنْتُهُ *I disclosed, or revealed, the thing, i. q.* I made it public, because, when the breath is prevented from running on with them, their sound is confined; so that the sounding of them becomes strong: while their correlatives are named مَهْمُوسَةٌ by derivation from هَمَسَ *mumbling*, which is إِخْفَاءٌ *obscuring [the sound]*, because, when the breath runs on with them, their sound is not so strong as in the vocal; so that in sounding them there comes to be a sort of *obscurity*, because the breath is divided in articulating them. This [distribution of the

letters] is [according to] the saying of the ancients (Jrb). One [of the moderns (Jrb)], however, dissents (from it), holding [the seven letters, which are lax, vid. (R)] ض , ط , ذ , ز , ع , غ , and ى to be surd; and [two, which are rigid, vid.] ڤ and ت , to be vocal (SH). This professor thinks laxity incompatible with vocality, which [notion] is of no account (R); and considers rigidity corroborative of vocality (SH), which is not the case (MASH). It is mentioned in the commentary ascribed to IH that, if this "one" said that ض , etc., were [intermediate] between vocal and surd, it would be more probable, though ض is far from being surd; but, as for his making ڤ and ت vocal, it is strange. Nor is rigidity a corroboration of vocality, rigidity being only confinement of the current of sound upon quiescence [below]; while vocality is confinement of the current of breath notwithstanding mobility, as above explained: whereas sometimes the breath runs on, but not the sound, as in ڤ and ت; and sometimes the sound runs on, but not the breath, as in ض and غ: so that the difference between the two is obvious (Jrb). The difference between the vocal and the rigid is that in the vocal the stress is strong; while in the rigid it is severe by reason of their clinging to their position, not by force of impact (IY). The rigid [letters (Jrb)] are those whose current of sound is confined in their outlet, upon their quiescence [above]: so that it does not run on (SH); but you hear it for a time, and then it stops

(R). They are [eight letters (IY, Jrb), collected (IY, SH)] in [ أَجَدْتَ طَبَقَكَ *Thou hast made thy dish excellent* or (M)] أَجَدَكَ قَطَبْتَ (M, SH), meaning *I find thee to have mixed the beverage with water, or to have frowned* (Jrb). The lax are contrary to them (SH), being those whose current of sound is not confined upon their quiescence (Jrb). And the intermediate are those in which neither the confinement [mentioned (Jrb)], nor the running on [mentioned (Jrb)], is perfect (SH). They are *orig. rigid*; and it is only because they use the sounds of the neighbouring lax letters as auxiliaries that the breath runs on with them, like ع, in the pronunciation of which the speaker uses the sound of ح as an auxiliary (IY). They [also (IY)] are [eight (IY, Jrb)] collected in لَمْ يَرْوَعْنَا *Wherefore does he frighten us?* (IY, SH) or لَمْ يَرْوَعُونَا *They did not protect us* (IY). Hence the lax are known to be thirteen letters (Jrb). They are ذ , ث , ظ , س , ز , ض , ص , ش , خ , غ , ح , ع , and ف (S). These [three kinds] are exemplified, (1) [the rigid (Jrb)] by الْحَجُّ *pilgrimage* (SH): for, if you paused upon الْحَجِّ, you would find your sound still, confined; so that, if you desired to prolong your sound, that would not be possible for you (Jrb): (2) [the lax (Jrb)] by الطَّشُّ (SH) *weak [or fine] rain*: for, if you paused upon الطَّشِّ, you would find the sound of the ش

running on ; so that, if you willed, you would [be able to] prolong it (Jrb : (3) [the intermediate (Jrb)] by **أَلْخَلَّ** (SH) *vinegar* (MASH) : for, if you paused upon **أَلْخَلَّ** , you would find the sound not running on, as in **طَشْ** ; nor confined, as in **حَجْ** : (a) IH proves their differences by [three ] approximate letters, rigid, lax, and intermediate, respectively, vid. **ج** , **ش** , and **ل** , which he assumes to be quiescent, in order that the confinement of the sound in its outlet, or its running on, or its intermediate state, may be made plain ; contrary to the [two] preceding [divisions, the difference of] which is plainer in mobility (Jrb): The covered [letters (Jrb)] are those whose outlet [below] is covered by the [upper (MASH)] palate (SH). They are [defined by Jrb as] those in which the tongue covers the upper palate, so that the sound is then confined between the tongue and the opposite part of the upper palate (Jrb). They are [four letters (IY),] **ص** , **ض** , **ط** , and **ظ** (S, M, SH) ; while [all (S)] the others are open (S, IY), uncovered (IY), because you do not cover your tongue for any of them, [by] raising it to the upper palate (S). Covering is your covering the lingual outlet [below] of the letter by the opposite part of the palate (M). But the saying of [Z and] IH “outlet” [above] is not universally applicable, because the outlet of **غ** is the side of the tongue [732] ; whereas the side of the tongue is covered by the

mqlars, as we have mentioned, and the remainder of the tongue by the palate (R). And covering is [explained by IY as] your raising the back of the tongue to the upper palate, [thus] covering it (IY). S says that (R), but for the covering [in them (R)], ص , ط , and ظ would become س , د , and ذ , respectively: while ض would be excluded from the language, because no other letter comes from its position (S, IY, R); so that ض , when it lacks covering, ceases absolutely to exist (IY). "Covered", however, is really a tropical name for them, because the مُطَبَّقُ covered is only the tongue or the palate, [whichever of the two you regard as covered by the other]; whereas the letter is مُطَبَّقٌ عِنْدَهُ [such as the tongue, or palate, is] covered with, which is abridged to مُطَبَّقٌ , like مُشْتَرَكٌ common, [meaning مُشْتَرَكٌ فِيهِ shared in (IY on §. 625),] of which there are many similar instances in the language (Jrb). The open are contrary to them (SH), being the opp. of the covered: so that, on articulating them, the sound is not confined between the tongue and the palate; but the space between the tongue and the palate is open. And the criticism upon "open", in respect of nomenclature, is like that upon "covered", because the letters are not open, but only the tongue is open from the palate with them (Jrb). The elevated [letters (Jrb)] are those by [articulating (MASH)] which the tongue rises to the



palate (SH). They are the [four (M)] covered [above]; and [three with which there is no covering, vid. (IY)] خ, غ, and ق [632] (M, SH), because the tongue rises by reason of these three also, but not to the extent of being covered by the palate (R). Elevation is the tongue's rising to the palate, whether you cover or not; and depression is contrary to it (M). Covering does not necessarily follow from elevation, but elevation necessarily follows from covering: for, when you articulate خ, غ, and ق, the farthest part of the tongue is elevated to the palate without [the palate's] covering [it]; and, when you articulate ض and its fellows, then also the tongue is elevated, but the palate covers the middle of the tongue. The elevated are named مُسْتَعْلِيَّةٌ, because with them the tongue is elevated to the palate; so that they are مُسْتَعْلٍ عِنْدَهَا آلِلسَانُ such as the tongue is elevated with. But naming them "elevated" is tropical, as is يَنَامُ فِيهِ *sleepy night* (Jrb), i. e., نَائِمٌ فِيهِ that is slept in, like يَوْمٌ عَاصِفٌ *windy day*, [i. e., قَعِصِفٌ that the wind blows hard in (Jh on عاصف),] and مَفْعُولٌ فِيهِ [312], it being نَاعِلٌ i. q. هُمْ نَاصِبٌ (Jh on نوم). They may, however, be named "elevated" because their sound is emitted from a high quarter, whatever descends from a height being elevated (Jrb). And the depressed are contrary to them (SH), being those with

which the tongue is depressed, and does not rise (R). They are [all of (R)] those that exceed the elevated (M, R). They are also called “low”, because the tongue does not rise to the palate by articulating them, as it rises by articulating the elevated (Jrb). The liquid letters are those from which, because of their smoothness, no *quad.* or *quin.* [word (Jrb)] is quite free (SH). For the *quad.* or *quin.*, being heavy, is not left devoid of some letter smooth upon the tongue, light (R): so that whenever you see it devoid of them, it is an exotic in Arabic, like عَسَجْدُ *gold* and دَهْدَقَةٌ *fracture* [below] (Jrb); unless it be anomalous (R, Jrb), like عَسَجْدُ and دَهْدَقَةٌ [above], زَهْرَقَةٌ [*guffaw, boisterous laughter* (MAR)] and عَسَطَوْسُ (R) *a kind of tree* (MAR); while the anomalous is not to be regarded (Jrb). Liquidity is elegance, and lightness, in speech. And these are the lightest of the letters (R). They are collected in مَرِّ بِنْفَلٍ (SH) *Order* [a distribution of] *booty or spoil* (MASH), نَفْلٌ with mobilization [of the ع] being i. q. غَنِيْمَةٌ *booty spoil* (Jrb, MASH). They are named “liquid” because liquidity, i. e., quickness in articulation, is only through the tip of the tongue and the lips, which are the two compartments of these six letters, since three of them, vid. ل, ر, and ن, are tippy [below]; and three, vid. ب, ف, and م, are labial [732]. These are the letters that mix best with others (Jrb). And the [solid

or] muted are contrary to them (SH), being the *opp.* of the liquid letters (R). They are the [twenty-three] others (M, Jrb). The solid thing is that which has no hollow, and is therefore heavy. They are named مُصَتَّةٌ *solid* because they are heavy upon the tongue, contrary to the liquid letters (R). They are [said, however, to be (R)] named مُصَتَّةٌ muted (IY, R) because صَبَّتْ عَنْهَا they are passed over in silence, or ignored, as respects formation of a quad. or quin. [word (IY)] from them (IY, SH) alone (R), denuded of liquid letters; as though they were muted, i. e., silenced, in that respect: or, as is said, because they are difficult upon the tongue (IY). But the first [name] is more appropriate, because, being the *opp.* of the liquid letters in sense, they should more properly be opposed to them in name (R). The resonant letters are those in which pressure in pause is joined to rigidity (SH). They are [five letters (Jrb),] collected in قَدْ طَبِجَ It has been thumped (SH), from طَبَجَ, which is striking [the hand (R)] upon a hollow thing (R, Jrb, MASH), like a drum, etc. (MASH). They are named "resonant" from the loudness of the sound, قَلْقَلَةٌ being loudness of cry. IH says in the CM that they are named حُرُوفُ الْقَلْقَلَةِ the resonant, or movent, letters by derivation either from قَلْقَلَةٌ, which is the rattle of dry things, because their sound is loudest among letters; or from,

تَلْقَلَهُ i. q. حَرَكَةُ moved it, because, from the rigidity of their condition, their sound hardly serves to make their quiescence plain, so long as it does not pass into quasi-mobility. That [difficulty in sounding them quiescent] arises only because they happen to be rigid and vocal, the vocality preventing the breath from running on with them, while the rigidity prevents their sound from running on; so that, since they have these two qualities combined, vid. the breath's being impeded with them, and their sound's being prevented from running on, they need an effort to make them plain: and, therefore the speaker, in articulating them quiescent, has to exert so much pressure that they almost pass into quasi-mobility, because of the intention to make them plain; since, but for that [pressure], they would not become plain (Jrb). The sibilants are those which make a whistling, vid. ض , ز , and س (SH), because, when you pause upon اِضْ , اِزْ , and اِسْ , you hear a sound that resembles whistling: for they are [uttered] from between the central incisors and the tip of the tongue [732]; so that the sound, being confined there, comes like whistling (Jrb). The soft are the letters of softness [253] (SH). They are ا , و , and ي [697], because of their susceptibility to lengthening of their sound, which [susceptibility] is what is meant by "softness." When the preceding vowel agrees with them [in kind], they are letters of prolongation and

softness. The **l** is always a letter of prolongation and softness: while the **ج** and **س** after Fatha are letters of softness; and after Damma and Kasra, respectively, are letters of prolongation and softness. So IH mentions in the CM; and this confirms what we have mentioned at the beginning of the chapter on the Concurrence of Two Quiescents [663 (case 2, a-c)]. But one of the learned says in the CHd that they are named "soft" and "letters of softness" because they come forth easily, without any trouble to the tongue, that being from the width of their outlets, because the sound, when the outlet is wide, becomes expanded, prolonged, and easy; and, when the outlet is narrow, becomes compressed in it, and hard: except that **l** is more prolonged and lengthened, since it is wider in outlet (Jrb). The swerving is **ج** (S, M, SH), which is so named -(R) because, in [articulating (IY, R, Jrb)] it, the tongue swerves (IY, SH), with the sound (IY), towards the interior of the palate (Jrb). Its lingual outlet, i. e., the tip of the tongue, does not withdraw from its position with respect to the palate; nor does the sound come from that outlet: but the two sides of the tapering part of the tongue withdraw, and do not resist the sound, but leave its way open; while the sound comes out from those two sides (R), and from that [part of the palate] which is a little above them [below] (IY). S says (M), It is a rigid letter, in which the sound runs on, [i. e., it is intermediate between rigid

and lax,] because the tongue swerves with the sound (S, M). It does not resist the sound, as the rigid letters do; but, if you will, you prolong the sound in it: nor is it like the lax, because the tip of the tongue does not withdraw from its position; while the sound does not come out from the position of the ج, but from the two sides of the tapering part of the tongue, [and from the part of the palate] a little above that [above] (S). The reiterated is , (S, M, SH), which is so named (R) because, [when you pause upon it (M, Jrb), you see that (IY, Jrb) the tip of (M, R)] the tongue falters, [as it were, i. e., stands, and then stumbles, and again stands, and then stumbles (R),] on account of [the reiteration in (M, R, Jrb)] it (M, SH). For that reason, [as explained (R)] in [the chapter on (R)] Imāla (IY, R), it is reckoned as two letters (IY), [and] its vowel is like two vowels [634, 750] (R). The airy [or ascending or descending] is † (S, M, SH), (†) because the *air* of the sound is expanded by it (SH): (a) هَآءٌ means هَوَآءٌ, airy (R, MASH), as we mentioned [732] (R), like نَابِلٌ and نَامِرٌ [312, 343] (MA SH): (b) S says (Jrb), † is a letter of softness, whose outlet expands more strongly to the *air* of the sound than the outlet of ع and , because in , you compress your lips, and in ع you raise your tongue towards the palate [732] (S, Jrb): meaning that , and ع are like †, except that you compress the lips in , , and raise the

tongue towards the palate in **ی**, so that the sign of the operation of the [vocal] organ exists in them; whereas **ا** is not so, since in it you find the mouth and throat open, not resisting the sound by pressure or confinement (Jrb): (c) these three are the faintest of the letters, from the expansion of their outlet; but the faintest of them, and the most expansive in outlet, is **ا**, then **ی**, and then **و**, (S): (2) because it *ascends*, or *descends*, in its outlet, vid. the farthest part of the throat [732], since you prolong it therein without the operation of any [vocal] organ: (a) **هَآءُ** is from **هَوًى** with Damm of the **ه**, meaning *ascent*; or **فَآءُ**, meaning *descent*: so it is mentioned in the CHd (Jrb). And **ا** is also called **جَرَسِيّ** *sonant*, because it is a sound that has no support in the throat, **جَرَس** being a [*faint* (Jrb)] *sound* (IY, Jrb). The gabbled is **ت**, because of its [weakness and (M, Jrb)] faintness (M, SH), from their saying **رَجُلٌ مِهْتٌ** and **هَتَّاتٌ** a man *brisk, copious in speech* (IY). It is so named because *gabbling is carrying on the speech quickly*; **ت** being a light letter, which it is not difficult to speak quickly (R). IH says in the CM, in assigning the reason for this nomenclature, that it is a rigid letter, with which the sound is prevented from running on; and that, though it is a surd, with which the breath runs on, still, in pause upon it, there is no breath to run on with it: so that its faintness is realized. But in the CHd it is

mentioned that the gabbled is  $\mathfrak{z}$ , because of its weakness and faintness, and its quickness on the tongue, from  $\text{هَت}^2$  *gabble*, which is the *quickest of speech*; and that what is mentioned in the M [and SH], as to the gabbled's being  $\text{ت}$ , is seemingly a blunder by the copyist; and further that the proof of its being  $\mathfrak{z}$  is the saying of KhI "but for a  $\text{هَت}^3$  in  $\mathfrak{z}$ , it would resemble  $\text{ح}$ " [732], where by  $\text{هَت}^3$  he means the *squeezing* that is in  $\mathfrak{z}$ , not in  $\text{ح}$ ; while IJ says "One of the letters is the gabbled, which is  $\mathfrak{z}$ , because of the weakness and faintness in it" (Jrb).  $\text{نَضَح}^9$  [with the dotted  $\text{خ}$  (BS), which is an elevated letter,] is more copious than  $\text{نَضَم}^9$  (K on LV. 66, BS) with the undotted [ $\text{ح}$ , which is a depressed letter]; and, for this reason, they say that  $\text{نَضَح}^9$  with the undotted [ $\text{ح}$ ] is *sprinkling*, while they say on  $\text{نَضَاحَتَان}$  LV. 66. that its meaning is *gushing out with water*. This is the recognized [opinion]: and is held by experts in derivation, who say that the inventor [of words] put a strong letter for a strong meaning, and a weak letter for a weak [meaning], like his inventing  $\text{قَصَم}^9$  with  $\text{ق}$ , which is a rigid letter, for *breaking a thing so that it separates*; and  $\text{فَضَم}^9$  with  $\text{ف}$ , which is a lax letter, for *breaking a thing without its separating*. And according to this does the Master Sk interpret the saying of 'Abbād Ibn Sulaimān that between letters and meanings



there is a natural affinity, since he sees that to construe it according to its apparent [sense] would occasion an obvious fallacy, that being [demonstrable] by several proofs, one of them that an expression is applicable to two *opps.*, like جَوْنٌ for *white* and *black*; whereas a thing's affinity, by virtue of its nature, to a thing and its *opp.* is an absurdity (BS). Khl (IY, R), the author of the 'Ain (M), calls [ع , ح , ه , غ , and خ guttural, because they begin from the *throat* (R); ق and ك uvular, because they begin from the *uvula*; ج , ش , and ض orificial, because they begin from the *orifice*, i. e., aperture, of the mouth (M, R) between the two jaw-bones (IY); ص , [س (M),] and , apical (M, R), because they begin from the *apex* of the tongue (M), the apex of the tongue being the tapering part of its end (R); ط (M), د , and ت ante-palatal, because they begin from the *anterior* [corrugated (Jh, KF)] *part of the upper cavern* (M, R) *of the mouth* (IY); ظ , ذ , and ث gingival (M, R), because they begin from the *gum* (M); , , ج , and ح tippy [above] (M, R), because they begin from the *tip* of the tongue; , (M), ف , ب , and م labial (M, R); the letters of prolongation and softness hollow [732] (M); and , , ي , ا and Hamza airy [732], since they are in the *air*, with nothing appertaining to them [as an outlet] (R).

§. 735. The letter is given the predicament of its approximate in outlet: so that (1) it is incorporated into the latter, [after change of the first into the second (DM),] as in *وَخَلَقَ كُلَّ شَيْءٍ* VI. 101. *And hath created everything* and *لَكَ قُصُورًا* XXV. 11. *For thee palaces*: (2) they are combined as rhyme-letters, [because they are like one letter (DM),] as in

بَنَىٰ إِنَّ الْبِرَّ شَيْءٌ هَيِّنٌ \* الْمَنْطِقُ الطَّيِّبُ وَالطَّعِيمُ

[751] (ML), by a woman of the Arabs, exhorting her son *My little son, verily kindness is a slight thing, pleasant speech and savoury food* (Jsb), the saying of Abū Jahl [at the battle of Badr (Jsh)]

مَا تَنْقِمُ الْحَرْبُ الْعَوَانُ مِنِّي \* بَارِلُ عَامِينَ حَدِيثُ سَنِي  
لِمِثْلِ هَذَا وَلَدَتْنِي أُمِّي

[*What does the war, in which fighting is now occurring for the second time, dislike in me? (I am) in strength like (a camel) that has passed two years after cutting its tush, fresh in mine age. For the like of this did my mother bear me!* (Jsh)], and the saying of the other

إِذَا رَكِبْتُ فَاجْعَلُونِي وَسَطًا \* إِنِّي كَبِيرٌ لَا أُطِيقُ الْعَنْدَا

[*When I ride, then put me in the middle (of the riders). Verily I am old: I am not able to manage the (camels) bolting off the road* (Jsh)]; and that is named *إِكْفَاءٌ* (ML), derived from *أَكْفَأْتُ* meaning *I converted, or deflected,*

because the poet *converts* the rhyme-letter, and *deflects* it from its course to another (DM). Approximate are like similar letters in incorporation, since the cause necessitating incorporation in two likes [731] is present in two approximates, being nearly the same, because returning the tongue to a position near that from which you raised it is like returning it to the very position from which it was raised. And it is therefore compared to the gait of the shackled, because he lifts his foot, and puts it down in, or near, the same position; and that is burdensome to him: and similarly, when you raise the tongue from a place, and return it to the same, or to one near it, that is heavy; for which reason incorporation is necessary (IY). [Z followed by] IH begins to explain the incorporation of approximates, one into the other: and prefixes a preface [below], notifying the manner of their incorporation; and then another preface [736, 737], notifying which of them may not be incorporated into their approximates (R). Whenever incorporation of the [letter into its (M)] approximate is intended, its conversion [into the form of the latter (M)] is unavoidable [755] (M, SH), as a preliminary (M), in order that they may become homogeneous, so as to make the incorporation true (Jrb), because it is impossible to effect incorporation of the former, as it is, into the latter (M). And, according to this, incorporation is really not correct, except in two likes [731] (IY). When, therefore, you

desire to incorporate the د into the س in يَكَادُ سَنَا بَرْقَةٍ

XXIV. 43. *The flash of His lightning doth well-nigh*, [because of the proximity of their outlets (IY),] then first convert the د into س, and afterwards incorporate it into the س, saying يَكَاَسْنَا بَرْقَةٍ; and similarly the ت into the ط in III. 65. *And a sect say* (M). وَقَالَتْ طَائِفَةٌ

When you incorporate two mobile approximates, you do three things, make the first of them quiescent, convert the first letter into the form of the second, and incorporate, [as in XXIV. 43. above]; but, if one of the two approximates be *orig.* quiescent, there are only two operations, conversion of the first, and its incorporation, [as in III. 65. above]. This [combination of] conversion and incorporation is of three kinds : - (1) the first is converted into the form of the second, and afterwards incorporated into it; and this is the proper mode of incorporation : (2) the second is converted into the form of the first; and then, the two letters being alike, the first is incorporated into the second : (3) the two letters are changed together into a [third] letter approximate to [each of] them; and afterwards one of them is incorporated into the other (IY). The rule is to convert the first (SH) into the second (R, Jrb), not the converse, [either] because incorporation is altering the first letter by uniting it with the second, and making it with the second like one letter; so that, since alteration of the

first, after the two approximates have become two likes, is unavoidable, you begin with altering it by conversion (R): [or] because the quiescent is more fit for alteration (Jrb): except because of an obstacle, [which prevents conformity to the rule mentioned (R),] as in اَذْبَحْتُوْا and اَذْبَحَاذِه [737, 740-742]; and in a collection [of letters substituted (MASH)] for the ت of اِفْتَعَالُ [756], [where also the rule is disregarded,] for a similar reason, [vid. the first's being lighter than the second (R),] and because this ت is often altered (SH) without incorporation, as in اِضْطَرَبَ and اِضْطَبِرَ [692, 756]. Such an obstacle is [one of] two things, (1) the first's being lighter than the second, which is the case in (a) two guttural letters whose first is higher than the second [732]; but only when it is intended to incorporate ح into ع or ؤ [737, 742], no other guttural being incorporated into one farther in than it [737]: (b) the , and ي in such as سَيِّدٌ, *orig.* سَيِّوْدٌ [685 (case 7, a), 716, 737, 747]; because , is heavy: (2) the first's being possessed of an excellence not [found] in the second, in which case this excellence is preserved [696], by abandoning conversion of the first into the second; and there is no incorporation, unless the second be *aug.*, in which case its conversion and alteration, contrary to the rule [above mentioned], are not heeded, as اِسْعَ and اِرْاَنَ [737, 756] (R). But مَحْمٌ for

مَعَهُم [741] is weak (SH), because here the first is not converted into the second, as is the rule; nor the second into the first, as is required by the obstacle; but both are converted into a third, vid. ح (MASH): while سِتْ , orig. سِدْسْ [689, 758], is anomalous, [though] obligatory (SH), not used except thus (MASH).

§. 736. Incorporation in approximates being by assimilation to likes [731, 735], the closer their approximation, the stronger is incorporation in them; and the less the approximation, the more remote is incorporation (IY). The two approximates meet in either one word, or two words (M). When two approximates are combined, then, (1) if they be in two words, as مَن مِثْلَكَ *Who is like thee?* [below], one of them is incorporated into the other: (a) confusion, if it occur, is not heeded, because they are in the place suggestive of separation; and, when they are separate, the *a. f.* of each is recognizable: (b) incorporation, (a) if both be mobile, is not necessary, nor approved: (b) if the first be quiescent, ( $\alpha$ ) is necessary in the case of ن with the letters of يَرْمِلُونَ [751], and the determinative ل with what we shall mention [749]: ( $\beta$ ) is not necessary in any other case; but is approved, and especially when the approximation is close: (2) if they be in one word, then, (a) if both be mobile, incorporation, ( $\alpha$ ) if it produce confusion

of one paradigm with another, does not take place, as in *وَطَدَ* *made firm* and *وَتَدَ* *knocked the peg* [below]; and similarly in the *n.*, as *وَتَدٌ* *peg* [751]; (b) if it do not produce confusion, is allowable, as *اِرْمَلٌ* for *تَرْمَلٌ* *wrapped himself* [737, 756], because *اِفْعَلٌ*, with the *ف* and *ع* doubled, is not one of their paradigms, nay, does not occur, except when the *ت* of *تَفَعَّلَ* is incorporated into its *ف* [757], like *اِرْمَلٌ*, for which reason you do not say *اِقْطَعَ* and *اِضْرَبَ* [for *تَقَطَّعَ* and *تَضَرَّبَ*]: (b) if the first of them be quiescent, then, (a) if incorporation produce confusion, the first, if their approximation be not complete, remains unincorporated, as *قُنُونٌ* *clusters of dates* and *صِنُونٌ* [751] (R), pl. of *صِنُو* (K on XIII. 4.) *having one root* (K, B), *قَنِيةٌ* [724] and *كُنْيَةٌ* *surname*, *شَاةٌ زَنْبَاءٌ* *goitred antelope* and *زَنْمٌ زَنْمٌ* *goitred antelopes* [751]; but, if their approximation be complete, may be displayed from regard to the confusion produced by incorporation, or incorporated from regard to the closeness of the approximation, as *وَتَدٌ* *inf. n. of وَتَدَ* [above], *aor. يَتَدُ*, and *عِتْدَانٌ* pl. of *عِتْدُو* *yearling goat*, where some incorporate the *ت* into the *د*, saying *وَءَدٌ* and *عِدْدَانٌ* [737, 758]: (α) hence their saying *وَءَدٌ* [758] for *وَتَدٌ* [above], which the Banù Tamim alleviate by eliding the Kasra of the *ت*, like *كَبِدٌ* *liver* and *فَخْدٌ* [368]; so that, after making

[the ت] quiescent, they say وَدٌ : and, in their *dial.*, وَتْدٌ , with the quiescent ت displayed, like عَتْدَانٌ , is not allowable, because this word is so often used that وَتْدٌ is deemed heavy ; while its *pl.* أَوْتَادٌ removes the confusion : (β) in such as وَطْدٌ *inf. n.* of وَطَدٌ [above], *aor.* يَطِدُ , incorporation is not allowable, lest the excellence of covering [696, 735] be obliterated : (γ) some of the Arabs keep to تَدَةٌ and طَدَةٌ from fear of heaviness, if وَتْدٌ and وَطْدٌ were said, unincorporated ; and of confusion, if وَدٌ were said : and similarly in وَتْدٌ they keep to the *Hijāzi dial. var.*, i. e., Kasr of the ت [758], because of that [fear of heaviness or confusion] which we have [just] mentioned : (δ) they form no paradigm in which ن occurs quiescent before ر or ل , as عَنَلٌ or قَنَرٌ : for incorporation is not allowable here, as it is in عَتْدَانٌ [above], because ت and د are closer in approximation than ن and ل or ر , as is proved by the incorporation of د and ت , each into the other [752] ; contrary to ر and ل , which are not incorporated into ن [749, 750], as ن is incorporated into them in two [separate] words, like مِّن رَّبِّكَ II. 142. *From they Lord* and مِّن لَّكَ *Who is for thee?* [749, 751], because incorporation is then accidental, not permanent : and, according to this, if عَنَلٌ and قَنَرٌ were said, incorporation would not be allowable, because of what we have



[just] mentioned; so that nothing would remain but display [of the two approximates], which is deemed heavy, because, ن being near in outlet to ل and ر, they are, as it were, two likes: (ε) عِتْدَانٌ and وَقْدٌ *inf. n.* of وَقَدَ [above], with dissolution of incorporation, are weak, rare, not to be copied: (ζ) as for زَنَمَاءُ [above], صِنَوَانٌ, and the like, with display, they are allowable only because the approximation between the two letters is incomplete: (b) if incorporation of one of the two approximates into the other do not produce confusion, it is incorporated, as اِمَّحَى was effaced [737], because اِنْفَعَلَ, with repetition of the ف, is not one of their formations, except when the ف has the ن of اِنْفَعَلَ incorporated into it, or is incorporated into the ت of اِنْفَعَلَ, as اِذْكُرْ [756], for which reason اِنْقَطَعَ and اِنضَرَبَ [for اِنْقَطَعَ and اِنضَرَبَ] are not said: (α) Khl says that you say اِوَجَلْ and اِيسَّرْ for اِنْفَعَلَ from وَجِلْتُ *I feared* and يَسَّرْ *dividing into portions* (R): [for] S says (IY) “I heard Khl say اِوَجَلْ for اِنْفَعَلَ from وَجِلْتُ, as they say اِمَّحَى, [by incorporating the ن,] because it is an *aug.* ن in a paradigm where the و is not doubled (S, IY); so that this becomes equivalent to the detached [ن] in مَنْ مِثْلُكَ [above] and مَنْ مَاتَ *Who died?*, it being plain, by the sense and the paradigm, that this is a ن: and similarly [اِيسَّسْ for اِنْفَعَلَ]

from *يَيْئِسُ* *despaired*, by analogy to this" (S). In *وَقَدْ*, *aor.* *يَتَدُّ* [above], there is another preventive [of incorporation], vid. that incorporation would lead to two [consecutive] transformations [684 (condition 10, d)], i. e., elision of the *ف* in the *aor.* and incorporation. And hence they do not form such [a *pret.*] as *وَدَدْتُ* with *Fatḥh* [of the *ع*], because there would be two [consecutive] transformations in its *aor.* [*يَوْدُدُ*, then *يَدِدُ*, then] *يَدُّ* (M). Z means that from *مَوْدَّةٌ* [333] they say *وَدَدْتُ*, *aor.* *أَوْدُ*, forming the *v.* in the *pret.* on [the measure of] *فَعِلْتُ* with *Kasr*, in order that the *aor.* may be on [the measure of] *يَفْعَلُ*, like *يَوْحُلُ* [699-701]; and [thus] elision of the *ف*, vid. the *و*, may not ensue in it: whereas, if the *pret.* were formed on [the measure of] *فَعِلْتُ* with *Fatḥh*, the *aor.* would have to be *يَفْعَلُ* with *Kasr*; and you would [then] elide the *و*, as in *يَعِدُ* [482, 699]; and afterwards incorporate *د* into *د*, after making the first quiescent; so that two transformations would occur consecutively (IY).

§. 737. It is not an absolute [rule] that, in every two approximates in outlet, one of them should be incorporated into the other; nor that, in every two remotes, such [incorporation] should be disallowed. For sometimes the approximate is liable to the intervention of

some preventive, which debars it from incorporation; and the remote happens to have some peculiarity, which makes its incorporation permissible (M). Incorporation of one of two approximates into the other, in one word, (1) when it does not produce confusion, is [found] only in a few *cats.*, (a) *انْفَعَلَ*, as *اِمْحَى* [736]: (b) *اِفْتَعَلَ*, as *اِسْمَعَ* [735, 756]: (c) *تَفَعَّلَ*, as *اِرْمَلْ* [736, 756, 757]: (d) *تَفَاعَلَ*, as *اِدَارَكَ* [667, 682, 757]: (e) *فَتَعَلَّلَ*, as *هَمْرَشْ* an old woman (R), with double م (MAJh), *orig.* *هَمْرَشْ*, because *فَعَلَّلَ* [with the ع doubled (IY)] is not one of their formations [395], so that they are safe from ambiguity (M on §. 736): (a) it [seems to be regarded by R as an augmented *quad.*; but] is [said by Akh to be (Jh)] a *quin.* [on the measure of *فَعَلَّلَ*], like *جَحْمَرَشْ* (Jh, IY), the first م being a ن, because no [augmented] *quad.* of this formation occurs [394, 395] (Jh): (2) in other cases, is dubious, not allowable, except with closeness of approximation, and quiescence of the first, as in *وَدَّ* and *عَدَانُ* [736, 758]; and, [even] with that, rare. And, for the most part, incorporation of one of two approximates into the other is [found] only in (1) two words; (2) *اِنْفَعَلَ*, *اِفْتَعَلَ*, *تَفَعَّلَ*, and *تَفَاعَلَ* [above]. One preventive of such incorporation is the first's being characterized by a quality not [found] in the second; in which case

the first is not incorporated into the second, for preservation of that quality (R). And [hence (M, R)] they do not incorporate (1) the letters of ضَرَى مِشْفَر [A (camel's) lip became thin (MASH)] into what is approximate to them [below] (M, SH), because of their additional quality (SH), the preservation of which is necessary (MA. SH), vid. (a) lengthiness in ض (R, Jrb), which is said, in the CHd, to be called "lengthy" and "long" [732], because it is so long that it reaches the outlet of J (Jrb); (b) softness in , and ي ; (c) nasality in م [755]; (d) expansiveness [and flaccidity (R)] in ش (R, Jrb) and ف [753], because of their excessive laxity [734] (Jrb); (e) ف in تَأْفِيف, i. e., a sound emitted from the mouth with the articulation of ف (R); (f) reiteration in , (R, Jrb): (a) the disallowance of incorporation is caused not by lack of the requirer, but by existence of the preventive [of incorporation]; and hence ض , م , , ف , and ش , which are collected in ضَمَّ شَفْرِ *compression of the edge of an eyelid* [753]: (α) these letters are not incorporated into their approximates; but their approximates are incorporated into them: so that م is not incorporated into ب [755], as أَكْرَمَ بَكْرًا *Honor Bakr*; but ب is incorporated into it, as اصْحَبَ مَطَرًا *Associate with Matar* [754]: and ش is not incorporated into ج [745, 746]; but

ج is incorporated into ش [745]: and ف is not incorporated into ب [753], as اَعْرِفْ بَكْرًا *Recognize Bakr*; but ب is incorporated into ف [754], as اِذْهَبْ فِيْ ذٰلِكَ *Go into that*: and , is not incorporated into ل [750], as اِخْتَرْ لَهُ *choose for him*; but ل is incorporated into , [749, 750], as قُلْ رَبِّ اَغْفِرْ XXIII. 118. *And say, My Lord, forgive*: for these letters contain an excess in sound over their approximates; so that their incorporation would lead to mutilating them, and annulling their superiority over their approximates (IY): (b) , and ي [below] may be incorporated, one into the other, because the excellence of softness in one of them is not removed by its incorporation into the other, which also is characterized by softness (R): (c) IH says "into what is approximate to them" [above], because they are incorporated into their likes (Jrb); and the reason why [the , and ي in] such as لَوِيَّةٌ and سَيِّدٌ, [orig. لَوِيَّةٌ and سَيِّدٌ (J1b ,)] are incorporated is only that transformation [685 (case 7, a, a, b), 716, 735, 747] has made them into two likes (SH): (α) IH interposes an objection against himself, because he has laid down [above] that , and ي are not incorporated, each into its approximate; so that he, as it were, says [here] "How is one of them incorporated into the other in such as لَوِيَّةٌ and سَيِّدٌ?" and then he replies that, if the conversion of the , into ي were for incorporation,

that would be an objection; but that the , is converted into ى only because their combination is deemed heavy, not for incorporation, for which reason the , is converted into ى whether it be first or second; whereas, if the conversion were for incorporation of one of two approximates into the other, only the first would be converted into the second [735]: and further that, after the conversion, two ى s being combined, the first of which is quiescent, incorporation is necessary [731]; so that this belongs to the *cat.* of conversion of two likes, not of two approximates: (β) this reply, however, requires consideration, because, if the conversion were merely on account of their combination's being deemed heavy, , would be converted into ى when the first of them is mobile, as in طَوِيلٌ [685 (case 7, b, b), 714] and طَوَيْتُ [685 (case 7, a, b), 698]; which two [*exs.*] notify that the conversion, from the very beginning, is for the sake of incorporation: for , and ى [below] are approximate in quality, vid. their being soft, vocal, and intermediate between rigid and lax [734], although they are not approximate in outlet [732]; so that one of them is incorporated into the other; while the , is converted, even if it be second, because the intention is to alleviate by the incorporation, whereas double , is not lighter than , and ى: thus approximation in quality is treated like approximation in outlet; and they are also encouraged to

incorporate by the quiescence of the first, and its being *ipso facto* a butt for incorporation: and, as for the excellence of softness, it is, as we said [above], not removed [by the incorporation], because each of the two letters is characterized by softness (R): (d) [the readings] لِبَعْضِ شَأْنِهِمْ XXIV. 62. *For some of their business* [748, 752], رَبِّ أَغْفِرْ لِي VII. 150., LXXI. 29. [128, 539], and نَخْسِفُ بِهِمُ الْأَرْضَ XXXIV. 9. *We will make the earth swallow them up* [753] occur (SH), incorporation being transmitted, in such cases, from some of the Readers (R), though the GG disapprove of that (Jrb): (α) skilful elocutionists hold that what is meant by “incorporation” [here] is stifling, which is tropically termed “incorporation”, because stifling is approximate to incorporation [731, 752]; for, if that were [really] incorporation, two quiescents would irregularly concur in XXIV. 62. [above]: (β) Ks and Fr allow incorporation of , into J regularly, from dislike to the reiteration in , : (γ) the mobile م preceded by a mobile is pronounced faint by IAl, when followed by ب , as in أَيْسَ اللَّهُ بِأَعْلَمَ VI. 53. *Is not God best acquainted with the thankful?* [755]; and that is tropically named “incorporation” by his school, though it is [really] stifling (R): (2) the sibilants [746, 752] into any other letters (SH), lest the excellence of sibilance be removed: (a) they are

incorporated only one into another, as will be seen [752]; except in the *conjug.* of *اِفْتَعَلَ* [below], as *اِذَّانَ* and *اِسْمَع* [735, 756] (R): (3) the covered [letters (R, Jrb)] into any others, without covering [below], according to the chastest [usage] (SH), except in the *conjug.* of *اِفْتَعَلَ* [below], as *اِضْرَبَ* [756]: (a) you say *اِحْفَظْ ذَالِكَ* *Keep that* and *اِحْفَظْ ثَانِيًا* *Keep a second*, with incorporation, together with retention or omission of covering, its preservation being chaster, as will be seen [752]: (b) in *اِفْتَعَلَ* [cases 2 (a), 3, above] the preventive is removed by conversion of the second into a sibilant letter or a letter of covering, because, the second, being *aug.*, its alteration is not disapproved (R); (c) it is known, from IH's saying "without covering" [above], that the covered letters are incorporated with retention of the covering, as in the reading of IAl *فَرَطُ نِي جَنْبِ آلِلّٰهِ* XXXIX. 57. [54, 7-2]; but this requires consideration, as will be seen (Jrb): (4) a guttural letter [nearer to the mouth (M)] into one farther in (M, SH) the throat (M), towards the thorax (MASH), than it (SH), lest incorporation of the easier into the heavier ensue, and thus heaviness be entailed (Jrb); except *ح* into *ع* and *س* [735, 742] (SH), from the closeness of the approximation (Jrb): (a) some guttural letters are neither incorporated, nor incorporated into, vid.



Hamza and ا [738, 739]; but the rest of them are incorporated, and incorporated into [740-743] (IY): (b) incorporation of two approximate guttural letters is rare; but, if it chance to occur, the lower is incorporated into the higher, as [اجَبَّ حَاتِبًا for اجَبَّ حَاتِبًا] *Slap Hātīm on the forehead* [740]: (a) if the second happen to be lower, one does not incorporate, unless there be between them a close approximation, in which case one incorporates by contravening the condition of incorporation among two approximates [735], vid. by converting the second into the first, as when ح is followed by ع or ؤ; since, if the first were converted into the second, the expression would not be lighter than it was before incorporation (R): (b) hence, with these [letters], they say اذْبَكَّتُودًا and اذْبَكَّادِه [735, 740-742] (SH), converting the second into the first (R, Jrb), not the first into the second (Jrb), in order that the incorporation may not be heavy (R): (c) this [case 4] requires consideration, because incorporation of خ into غ, by conversion of the خ into غ, notwithstanding that غ is farther in the throat than خ, is allowable, as will be seen [743]: but to this it can be replied that, since they are [both] from the third outlet of the throat [732], it is as though neither of them were farther in the throat than the other; and, if you say "The undotted ح and ع are [both] from the

middle outlet [of the throat]; so that, if what you mention were correct, IH ought not to mention them also", I say that, since incorporation of ح into ه is allowable [740], notwithstanding that they are not from one outlet, and for that reason the mention of ه is unavoidable, he joins ع with it, lest the exception he fancied peculiar [to ه] (Jrb). But they incorporate (1) ن into م [751] (M), as مَنْ مَعَكَ *Who is with thee?*, because, though they differ in respect of [their outlets on] the tongue and lip, [respectively,] they agree in the quality of nasality produced in them from the upper part of the nose (IY): (2) [six of] the [eleven] letters [749] of the tip of the tongue, [which are د , ذ , ط , ز , ص , ت , د , ر , ن , and ث (IY),] into ض and ش [746, 748, 752] (M), because, though they are not from the same outlets as the two latter, still they amalgamate with them, since ض through its flaccidity, and ش through the expansiveness in it, are so lengthy that they reach the letters of the tip of the tongue: (3) , and ي [above], which agree in the quality of prolongation and lengthiness, though their outlets are far apart, one of them being from the lip, and the other from the middle of the mouth [732]; so that, when they meet, and their first is quiescent, the , is converted into ي , and [the first] is [then] incorporated into the [second] ي [747] (IY). And I shall [now] explain to you in detail the predicament of the letters, one by one;

and what happens to some of them, [when combined] with others, in incorporation (M).

§. 738. Incorporation is the general rule [744-752] in the letters of the mouth and tongue [732, 734], because they are more numerous in the language; so that heaviness in them, when they are adjacent and approximate, is more apparent; and alleviation of them more obligatory. But the letters of the throat, and those of the lip [732, 734] are more remote from incorporation [737 (case 4, a, b), 740, 742], because they are fewer in the language, and more troublesome to the speaker; and such of them as are incorporated [738-743, 753-755] are so because of [their] proximity to the letters of the mouth and tongue [743] (IY). Hamza and ʾ are not incorporated [737, 740] (R). Hamza is in reality a rising produced from the farthest part of the throat [658, 732]; and is therefore heavy, in their estimation: and, since it is deemed heavy [when single], it is heavier with its like; so that, when two Hamzas are combined in any position other than that of the ع [below], there is no incorporation in them; but they have, in alleviation, a process more suited to them than incorporation [661] (IY). Hamza [therefore (IY)] is not incorporated into its like, except (1) [when it is a double ع, vid. (IY)] in [فَعَالٌ, فَعَّالٌ, and what resembles them, whose ع is a Hamza (IY),] such as سَأَأَلُ [661, 671, 731]. رَأَأَسَ,

and <sup>اَلْدَّائِثُ</sup> *AdDa"āth* the name of a valley (M): (a) if you made for <sup>سَائِلٌ</sup> *petitioner* and <sup>جَاثِرٌ</sup> *crier*, from <sup>جَوَارٌ</sup> *crying out*, a *pl.* on [the measure of] <sup>فَعَلٌ</sup>, you would say <sup>سَوَّلٌ</sup> and <sup>جَوَّرٌ</sup>: the Hudhalī Al Mutanakhkhil says

لَوْ أَنَّهُ جَاءَنِي جَوْعَانٌ مُهْتَلِكٌ  
مِنْ بَيْسِ النَّاسِ عَنْهُ الْكَفِيرُ مَخْجُوزٌ

*If it were the case that there came to me a hungry perishing man, one of the distressed of the people, from whom good was withheld, where بَيْسٌ [685 (case 10), 715] is pl. of بَائِسٌ: (b) this is in one word (IY): (2) among those who hold that two [consecutive] Hamzas should be sounded true [when they meet in a position other than that of the ع (IY)]: S says "As for the two Hamzas of أَقْرَى أَبَاكَ [662, 731] and قَرَأَ أَبُوكَ [731] *Thy father read* [731] and أَقْرَى أَبَاكَ [662, 731], there is no incorporation in them" (M), though alleviation of one of them is obligatory [661, 662] (IY): "but", says he, "they assert that IAI, and some people with him, used to sound the two Hamzas true, which is [a (IY)] corrupt" [*dial.* of some Arab folk (IY)]; so that, according to the saying of these, incorporation [of two Hamzas (IY)] is allowable (M), though the Hamza is not [*orig.*] double, [as it is in exception 1] (IY). It is not incorporated into any other [letter] (M), because it is not incorporated into its like, so that*

incorporation into its approximates [740] is more unlikely; unless it be softened into , or  $\text{ى}$  , and then encounter such [a letter] as , or  $\text{ى}$  is incorporated into [747], in which case it may be incorporated, on the ground that it is a  $\text{ى}$  or , , as  $\text{رِیَّة}$  for  $\text{رُیَّة}$  [685 (case 7, b, b,  $\beta$ ), 716], where incorporation may be omitted, [as  $\text{رِیَّة}$  ,] because the , is meant to be understood as Hamza; or employed, because it is a quiescent , followed by  $\text{ى}$  , as in  $\text{عَی}$  , *orig.*  $\text{طَوَّی}$  , *inf. n.* of  $\text{طَوَّیْتُهُ}$  [685 (case 7, a, b), 716] (IY). Nor [is] any other [letter incorporated] into it (M).

§. 739.  $\text{ا}$  [682, 716, 737, 738, 740] is absolutely not incorporated, either into its like, or into its approximate (M). For, if it were incorporated into its like, the two would become [letters] other than  $\text{ا}$  s , because the second of the incorporated [pair of letters] is only mobile [731]; whereas  $\text{ا}$  is not mobilized, so that its mobilization would lead to its conversion into Hamza [683]: while the first, though quiescent, is only like the second [731]; [so that it two would become a Hamza:] and then, in the case of  $\text{ا}$  , what is disallowed with its like is disallowed with its approximate. Or, if you will, you say that it is not incorporated into its like, because incorporation is only into a mobile, whereas mobilization of  $\text{ا}$  is not correct; nor into an approximate, lest the additional [quality of] prolongation and lengthiness in

it be obliterated [737] (IY). Nor is it capable of being incorporated into (M).

§. 740. Having explained the approximation of letters according to the outlet [731, 735], and according to a quality that takes the place of it [731, 737], and explained which of them are not incorporated into their approximates [736, 737], IH begins upon the letters that are incorporated into their approximates, mentioning them in the order adopted in mentioning the outlets [732]; but omitting Hamza, because it is not incorporated into its approximates [738]; and ا, because it is not incorporated into its like or its approximates [739] (Jrb). *س* [is incorporated (M, R)] into ح (M, SH), only (R), whether the *س* occur before, or after [below], the ح (M), as اِجْبَعَانِيَا [737] (M, R, Jrb) and اِذْبَعَانِيَا *Slaughter this one* [735, 737, 742], for اِجْبَعَا حَاتِيَا and اِذْبَعَا حَاتِيَا (M), because they are approximates, since ح is from the middle of the throat, and *س* from the first [and farthest] part of it, only ع being between them [732]; while both are surd, lax [734] (IY). Separation is better, because doubling of guttural letters, not being general in one word, as we mentioned [698], is rare in two words also [742]; while incorporation is good Arabic, because the two outlets are approximate [732], and both [letters] are surd, lax [734] (R). But ح is

nearer to the mouth; and, for that reason, is not incorporated into *ʾ* [735, 737]. Separation is better, in this [also], than incorporation, since guttural letters are not generally incorporated [738, 742], because of their remoteness from the outlet of the [other] letters, and their fewness. If you will, however, when *ʾ* is after ح [above], you convert it into ح; and incorporate [the first ح into the second], in order that the incorporation may be in what is [comparatively] near to the mouth, as أَصْلِحْ هَيْثَمًا *Act well to Haitham*, for أَصْلِحْ هَيْثَمًا: but, as for your incorporating ح [into *ʾ*] by converting it into *ʾ*, no! (IY). *ʾ* is not incorporated into ع, though ع is nearer in outlet to *ʾ* than ح is, because *ʾ* is surd, lax, like ح; whereas ع is vocal, intermediate between rigid and lax (R). And only its like is incorporated into it, as اِجْبَهْ هِلَالًا *Slap Hilāl on the forehead* (M). No approximate is incorporated into it, because before it in [order of] outlet there are only Hamza and ا [732], in neither of which is [such] incorporation correct [738, 739]; while those which are after it, nearer to the mouth, are not incorporated into it, because it is farther in the throat, and what is nearer to the mouth is not incorporated into the farther in the throat [737] (IY).

§. 741. ع [is incorporated (M, R)] into (M, SH)  
 (1) its like, as اِرْفَعْ عَلِيًّا *Exalt 'Alī* and مَنْ ذَا الَّذِي يَشْفَعُ

أَنْتَى لَا أَضِيعَ عَمَلٍ II. 256. [182] (M), and similarly عَمَلٍ III. 193. *That I will not let the work of any worker be wasted* (IY) : (2) ح (M, SH), from proximity of outlet (R), whether the ح occur after, or before, the ع (M), as اِرْفَحَاتِمَا *Exalt Hātīm* (M, R, Jrb) and اِذْبَحْتُودًا *Slaughter a yearling goat* [735, 737, 742], for اِرْفَحَ حَاتِمَا and اِطْفَعُ حَمَلًا (M) : (a) S says that [in اِطْفَعُ حَمَلًا *Scourge Hamal* (S)] incorporation and separation are good, because both [letters] are from one outlet [732] (R) : (b) conversion of ع into ح , (a) before the ح , is good, because the rule of incorporation is that the ع should be incorporated into the second, and transmuted into its form ; (b) after the ح , is allowable, but not so good as the first (IY) : (c) ح is not incorporated into ع in اِمْدَحْ عَرَفَةَ *Praise 'Arafa* ; but, if you [first] converted the ع into ح , saying اِمْدَحَّرَفَةَ , it would be allowable, as you say اِجْبَحَنَّيَةَ [below] (S) : (d) AlYazīdī, however, transmits from IA اِزْحَجْ *فَنَزَحَ* III. 182. *And he that shall be dragged away from the fire* [below], with incorporation of the ح into the ع [742] (M) : (3) s also, but after conversion of both into ح s, as مَعَهُمْ *with them* and مَعَهُلَاءُ *with these* [below] ; though separation is more frequent : (a) the



rule of converting the first into the second [735] requires مَّهْمٌ to be said; while the obstacle, vid. that the second, i. e., the ز, is farther in the throat, and heavier, requires the second to be converted into the first, and مَعْمٌ to be said: but both [forms] are deemed heavy; for which reason double ز, as in فَهَّ and كَهَّ [698], and double ع, as in دَعَّ *repulsed* and كَعَّ *was pusillanimous*, are very rare: while omission of incorporation also is deemed heavy, because each of the two [letters] is considered heavy, on account of its being low in the throat, and *a fortiori*, therefore, the two combined; while they are also incongruous, since ع is vocal, and ز surd: so that they seek a letter akin to, but lighter than, both, vid. ح, which is lighter, because higher in the throat, than both, for which reason such as بَحَّ *was hoarse*, دَحَّ *buried*, and رَحَّ *was wide and spreading*, are numerous, contrary to دَعَّ and كَعَّ [above], فَهَّ and كَهَّ; while it is akin to ع, because both are from the middle of the throat; and to ز in surdity and laxity: and, for this reason, some of the Banù Tamīm convert the ع and ز into ح s, and incorporate one of them into the other, as مَحَّمٌ and مَحَّوْلَاءٌ [above] for مَعْمٌ and مَعَّوْلَاءٌ; though the most frequent [usage] is to omit conversion and incorporation, because the combination of the two [letters] is accidental (R): (b) like that is اِجْبَهْ عَيْنَةً *Slap 'Inaba on the forehead*

[above] in incorporation and separation ; and, when you mean to incorporate, you transmute the ع into ح , and then incorporate the s into it, so that they become two ح s ; though separation is better (S) : but [R says that] they do not act like that when the s precedes the ع , as in اَجَبَةٌ عَلِيًّا *S'ap · Alī on the forehead*, because the rule of incorporating the lower into the higher, by conversion of the first into the second, is an universal, unbroken, rule [737] ; and, that being impracticable for them, from the heaviness of double ع , they abandon incorporation altogether (R). Only its like is incorporated into it (M). No approximate is incorporated into it : and, as for what is transmitted from IAl in III. 182. [above], it is weak, according to S, because ح , which is nearer to the mouth, is [here] incorporated into the [ ع , which is] farther in the throat [737], the reason being that IAl regards the approximation in outlet ; whereas the rule is what we have premised (IY). But, when ع and s are combined, they may be converted into ح s, and incorporated [one into the other], as مَحْمُودٌ [and مَحْمُودٌ, transmitted from the Banū Tamīm, and اِقْطَعِ هِلَالَ Scourge Hilāl (IY)], for مَعَهُمْ [and مَعَهُمْ and اِقْطَعِ هِلَالَ (IY)] ; and اَجَبَةٌ عُنْبَةً *Slap 'Utba on the forehead* for اَجَبَةٌ عُنْبَةً (M). And [such incorporations as] these are frequent in the speech of the Banū Tamīm, because the combination of

two ح s is lighter, in their estimation, than that of two ع s or two s s, and nearer to the mouth (IY).

§. 742. ح [is incorporated (M, MASH)] into (M, SH) (1) its like, as *لاَ أَبْرَحْ إِذْ بَحَّ حَمَلًا* Slaughter a lamb, لاَ أَبْرَحْ XVIII. 59. [549] (M), and *عُقْدَةُ النِّكَاحِ حَتَّى* II. 236. *The bond of marriage until* : (a) there is no difficulty in that, because incorporation of ح into ح is like that of ع into ع , as II. 256. [741] (IY) : (2, 3) s and ع , by converting them into ح (SH), as before stated [735, 737], in *إِذْ بَحَّ حَمَلًا* [741] and *إِذْ بَحَّ حَمَلًا* [740] (Jrb); though III. 182. occurs (SH), read by IAl with incorporation, by converting the ح into ع [741]. As for ح , it is not incorporated into what is above it, because غ , which is nearer to it than خ , is vocal, while ح is surd [734] : and, though خ is likewise surd, still its outlet is far from that of ح [732]. But ح is incorporated into a [letter] farther in [the throat] than it, vid. [one of] two things, s and ع [735, 737], by their being converted into ح , as *إِذْ بَحَّ حَمَلًا* and *إِذْ بَحَّ حَمَلًا* [above]. Although incorporation is rare in guttural letters [738, 740], because of their heaviness, for which reason they are seldom doubled [698, 740], and even in two words they are mostly not incorporated, one into the other, lest a quasi-double [letter] be formed from them, still ح is incorporated into one of the two letters, from the closeness of

its approximation to them. And the second is converted into the first, although the converse is the rule [735], because the lowest of the gutturals in the throat is the heaviest of them; the heaviest being Hamza, then  $\text{ء}$ , then  $\text{ع}$ , then  $\text{ح}$ , then  $\text{غ}$ , and then  $\text{خ}$ ; so that  $\text{ح}$  is lighter than  $\text{ع}$  and  $\text{ء}$ : while the intention of incorporation is to alleviate; and therefore, if you converted the first, which is lighter, into the second, which is heavier, you would dissipate the lightness of incorporation, because of the heaviness of the letter [that the first would be] converted into; and then the case would be [as bad] as though nothing at all were incorporated (R). But  $\text{ء}$  and  $\text{ع}$  are [regarded by Z as] incorporated into  $\text{ح}$  [740, 741] (M), since there is nothing to prevent that, because they are farther in the throat, and  $\text{ح}$  nearer to the mouth, for which reason they are incorporated into it; while it is not incorporated into them, because the nearer is not incorporated into the farther [737] (IY).

§. 743.  $\text{غ}$  and  $\text{خ}$  are incorporated, each of them into (1) its like, as in the reading of  $\text{IAl}$  وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ III. 79. And whosoever desireth aught other than *AlIslām* as a religion and your saying لَا تَسْخِمْ خَلْقَكَ Transform not thy make (M): (a) there is no difficulty

in that, because of the unity of outlet, and the lack of preventive : (b) no other two غ s, and no two خ s, meet in the Kur (IY) : (2) its fellow (M), غ into خ, and خ into غ (SH), as اِسْلَمَ غَنَبَكَ اِدْمَعْ خَلْفًا Brain Khalaf and Skin thy sheep (M, R) : (a) غ is incorporated into خ, because خ is higher than it (R) : (a) S says (IY, R), Separation is better ; but incorporation is good (S, IY, R), like اِدْمَعْ مَخْلَفًا [above], as in ع with ح [741, 742] (S) : (b) the superiority of separation is proved by the rarity of غ and خ in the *conjug.* of رَدَدْتُ [below], because the Arabs hardly ever double what they deem heavy ; but Mb says that incorporation is more proper than separation, though separation is good (IY) : (b) خ is incorporated into غ (R, Jrb), by conversion of the خ into غ, though غ is farther in [737], because their approximation is close, as in III. 182. [741, 742] ; and because خ and غ are [both] from the third outlet of the throat, which is the nearest of the [guttural] outlets [below] (Jrb) : but separation is better : (a) incorporation is good, but not so good as incorporation of غ into خ [above], because خ is higher than غ ; and because double خ is frequent, while double غ does not occur, except when parted, as in ضَعِيفَةٌ beautiful garden (R) : (b) the superiority of separation is proved to you by the rarity of غ in the *conjug.* of رَدَدْتُ [above] (S) : (c) the reason why incorporation

of خ into غ, by conversion of the first into the second, [like اسْلَعْنَبَكَ (S),] is allowable, notwithstanding that the first is higher than the second [737], is only that their outlet is the nearest of the guttural outlets [above] to the tongue [738]; for some of the Arabs say مُنْخَلٌ and مُنْغَلٌ with stifling of the ن before خ and غ [751], as before the letters of the [tongue and (S)] mouth: (d) such incorporation as that is not allowable in ح and ع [741, 742], because they are far from the mouth (R). Some allow incorporation of ع and ح into them, because of their nearness to the mouth; but most disallow that, because غ and خ, being very near to the mouth, are far from ح and ع (IY).

§. 744. The discussion of the guttural letters being ended, Z begins upon the discussion of the letters of the mouth [738], because they are next to them [in order of outlet]. ق is the nearest of the letters of the mouth to the throat, and ك is next to it (IY). ق and ك are like غ and خ [743] (M), each of them being incorporated into its like, and into its fellow (IY), ق into ك, and ك into ق (SH), as فَلَمَّا أَفَاقَ قَالُ VII. 140. *And when he recovered, he said* and كُنِيَ نُسَبِّحُكَ كَثِيرًا وَنَذْكُرُكَ كَثِيرًا XX. 34. *That we may glorify Thee much, and make mention of Thee often*, خَلَقَ كُلَّ دَابَّةٍ XXIV. 44. *Hath created every beast* and إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا XLVII. 18. *When they go*

*forth from thy presence, they say* (M); but not into any other [letter] (IY). As for their incorporation into their likes, there is no difficulty in it, as VII. 140. [above], *حَتَّى إِذَا أَذْرَكَهُ الْغَرَقُ قَالَ آمَنْتُ* X. 90. *Until, when drowning overtook him, he said, I believe,* and *وَيَتَّخِذُ* IX. 100. *And take what they expend to be oblations;* and as XX. 34. [above] and *إِنَّكَ كُنْتَ* XX. 35. *Verily Thou art* (IY). ق is incorporated into ك, by conversion of the first into the second, as *الْحَقِّ كَلَدَةً* *Overtake Kalada* (R), the name of a man (MAR). S says (R), Incorporation is good, and separation is good (S, R). You incorporate (S) because the two outlets are near: and because ق and ك (S, R) are letters of the tongue; while they agree (S), [and] approximate, one to the other (R), in rigidity (S, R). And ك is incorporated into ق, as *إِنْهَكَ تَطَنًا* *Torture Kaṭan*, by conversion of the first into the second (R). Incorporation is good; but separation is better (S, R), because ق is farther in [the mouth than ك] (R). Separation is better, [says S (R),] because their outlets are the nearest of the lingual outlets to the throat; so that they are assimilated to خ with غ [743], as [what has (R)] the nearest of the guttural outlets to the tongue is assimilated [to the letters of the tongue (S)] in the separation and incorporation mentioned by us (S, R).

§. 745. ج [is incorporated (M, R)] into (M, SH) (1) its like, as أَخْرَجَ جَابِرًا *Put Jabir out* (M) and أَخْرَجَ جَمَلَكَ *Bring out thy he-camel*: (a) there is no difficulty in that, from the unity of outlet, and the lack of presentive: (b) two ج s do not meet in the Kur (IY): (2) ش [737] (M, SH), as أَخْرَجَ شَبَا *Expel Shabath* (M, Jrb) and أَخْرَجَ شَطَا XLVIII. 29. *That hath put forth its sprouts* (M), from the proximity of their outlets (IY). Incorporation and separation are good, because they are from one outlet (S, R), both being letters of the middle of the tongue (S). And S does not mention its incorporation into any letter other than those two (IY). But [Al-Yazīdī reports that (M)] IAl incorporates it into ت in ذِي الْمَعَارِجِ تَعْرُجُ LXX. 3, 4. *The Master of the steps: [the Angels and the Spirit] ascend* (M, R), which is extraordinary (R); [but is justifiable,] because ج, though not approximate to ت, is the fellow of ش in outlet [732]; while ش contains an expansiveness [737] that reaches the outlet of ت: so that incorporation of ج into ت is permissible; whereas incorporation of ش into ج is not allowable [737, 746], because ش is superior to ج in expansiveness (IY). And [six letters not from its outlet, vid. (IY)] ط, د, ت, ظ, ذ, and ث, are incorporated into it, as اِرْبِطْ جَمَلًا *Tether a he-camel*, اِحْمَدِ *Praise Jābir*, وَجَبَتْ جُنُوبُهَا XXII. 37. *Their sides*



*fall down* [752], اِحْفَظْ جَارَكَ *Protect thy neighbour,*  
 XXXII. 10. *When they came upon you, and*  
 لَمْ يَلْبَثْ جَالِسًا *He stayed not sitting (M),* because, though  
 these letters are not approximate to ج, since they are  
 from the tip of the tongue and the central incisors, while  
 the outlet of ج is from the middle of the tongue [732],  
 so that there is some distance between them, still ج is  
 treated, in that [respect], like its fellow, vid. ش, which,  
 though it is from the outlet of ج, contains an expan-  
 siveness that reaches [the outlets of] these letters: so  
 that they may be incorporated into ج, from the conti-  
 guity [of its fellow ش to them]; whereas ج is not  
 incorporated into them, because it is treated like ش  
 [746] (IY).

§. 746. IH does not mention ش [below], ي [747],  
 and ض [748], because, being letters of ضَوْرٍ مِشْفَرٍ [737],  
 they are not incorporated into their approximates, for  
 the reason before given (Jrb). ش is incorporated only  
 into its like, as اِثْمِشْ شَيْكًا *Gather wormwood (M)*  
 and اُخْمِشْ شَيْبَةً *Scratch Shaiba*. Two ش s do not meet  
 in the Kur (IY). ش is not incorporated into any of its  
 approximates (IY, R), as we mentioned [737] (R),  
 because of the additional [quality of] expansiveness in it  
 (IY). IAl is reported to have incorporated it into س in  
 اِلَى ذِي الْعَرْشِ سَبِيلًا XVII. 44. *A way to the Lord of the*

*empyrean*, as he [is reported to have (IY)] incorporated س into it in [such as (IY)] وَأَشْتَعَلَ الرَّأْسُ شَيْبًا XIX. 3. [85] (IY, R), notwithstanding that س is a sibilant [737] (R), because they are fellows in surdity and laxity [734] and sound (IY); since ش is a letter so expansive in sound that both are, as it were, from one outlet, although their outlets are far apart [732], as we mentioned on the incorporation of , and ي , one into the other [737] (R). But this is not the way of the BB, because ش has, in [its] expansiveness, a superiority of length, and an excess of sound, over س (IY). The GG of AlBaṣra [therefore] disallow incorporation of ش into س , and the converse (R). What is incorporated into ج [745], and ج [itself] and ل , are incorporated into it [737, 748, 752], as لَا تُخَالِطُ شَرًّا Mix not with evil, لَمْ يَرِدْ شَيْئًا He meant not anything, لَمْ يَكْفِظْ شِعْرًا She obtained a drink, أَصَابَتْ شَرِبًا He learnt not any poetry by heart, لَمْ يَتَّخِذْ شَرِيكًا He took not any partner, لَمْ يَرِثْ شِسْعًا He inherited not a strap of a sandal, and دَنَا الشَّاسِعُ The man having his sandal-strap broken drew near (M).

§. 747. ي [746] is incorporated into its like, (1) attached, [both being in one word (IY),] as عَيَّ and حَيَّ [728, 730. A, 731 (conditions 1, f, c, and 10, c)] (M), for

حَبِي and عَيْ (IY): (2) quasi-attached, [both being virtually in one word (IY),] as قَاضِي *My judge* and رَامِي *My shooter* [129]: (3) detached, [the two likes being in two words (IY),] when the letter before the [first (IY)] ي is pronounced with Fath, as إِخْشَى يَا سِرًّا [731] (M) and اِرْضَى يَسَارًّا *Be thou [fem.] pleased with a competence* (IY); whereas, if the letter before it be homogeneous with it, as in اِظْلِمِي يَا سِرًّا *Wrong thou [fem.] Yāsir*, it is not incorporated (M): (a) the difference between the two [cases] is that, when Kasra is before it, the prolongation in it is complete; so that it becomes on a par with اِ, because what is before اِ is only [Fatha, which is part] of it [697]; and therefore the ي is not incorporated, as اِ is not [739], because, if you incorporated it, notwithstanding the Kasr of the letter before it, the prolongation in it would be removed by the incorporation: so that two causes [for not incorporating] are combined, removal of the prolongation, and weakness of incorporation in the detached, where incorporation is weak because the [final] letter [of a word] is not invariably followed by its like, and is liable to be paused upon (IY). And [three letters (IY),] its like, و, , and ن, are incorporated into it, as [حَيَّ , حَيَّ] طَيَّ [685 (case 7, a, b), 716, 738], and مَنْ يَعْلَمُ *Who knows?* (M). As for incorporation of its like into it, there is no difficulty in

that, because they are united in outlet and prolongation. And similarly the , of طَيِّ inf. n. of طَوَيْتُهُ [above], and شَيِّ inf. n. of شَوَيْتُهُ [730. A], because , and ي , though their outlets are far apart, are united in prolongation; so that they become like two likes, for which reason the , is incorporated into the ي , after being converted into ي [735]. Moreover , issues from the lip [732], and then descends into the mouth, until it stops at the outlet of ي ; so that they, according to this, are adjacent. When, therefore, they meet in one word, and their first is quiescent, one of them is incorporated into the other, as لَوَيْتُ يَدَهُ from لَوَيْتُهُ [above], orig. لَوَيْتُهُ and شَوَيْتُهُ [above], orig. شَوَيْتُهُ [685, 737]. And so, if the second were , you would convert it into ي , and then incorporate the ي into it; the , being converted into ي , and not the ي into , because ي is lighter, and incorporation is only transport of the heavier to the lighter. Hence أَيَّامُ pl. of يَوْمٌ orig. أَيَّامٌ [716]; and similarly سَيِّدٌ and مَيِّتٌ , orig. سَيِّدٌ and مَيِّتٌ [251, 685 (case 7, a, α), 703, 716, 735, 737]. And, as for the ن , its incorporation into ي is allowable, though it does not contain softness. For it contains nasality, having an outlet from the upper part of the nose: and, for that reason [671], it is treated like the letters of prolongation and softness in being used for inflection in such as يَذْهَبَانِ and تَذْهَبَانِ [and

[تَذْهَبُونَ], and تَذْهَبِينَ [405, 677], as the letters of prolongation and softness are used for inflection [16]; and ى is substituted [in pause] for the Tanwīn following the inflection in the *acc.* case, as رَأَيْتَ زَيْدًا [497, 640, 649, 684] (IY).

§. 748. ض [746] is incorporated only into its like, as أَذِضْ ضَمْرَةً *Take the double of it* (M) and أَذِضْ ضَمْرَةً *Make Damra slip*; not into any other [letter], because of the lengthiness in it, which would be removed by incorporation [737] (IY). And, as for what Abū Shu'aib asSūsī reports, on the authority of AlYazīdī, that IAl used to incorporate it into the ش in لِبَعْضِ شَأْنِهِمْ XXIV. 62. [737, 752], Abū Shu'aib's report is not free from blemish [below] (M). Ibn Mujāhid says that no one but Abū Shu'aib asSūsī has reported this of him; and it is contrary to the saying of S (IY), because the outlet of ض is from the first part of the side, and [that of] ش from the middle, of the tongue [732] (S). The reason for [allowing] it is that ش is lengthier than ض, and contains an expansiveness not [found] in ض; so that ض becomes more deficient than it, while incorporation of the more deficient into the more excessive is allowable: and that is corroborated by [the fact] that S transmits إِضْطَجَعَ as said by some of the Arabs for إِطْجَعَ [691, 756]; and, since ض may be incorporated into ط, *a fortiori*

is it incorporated into ش. The Kur does not contain ض followed by ش, except in three passages, one where IAl incorporates it, vid. XXIV. 62. [above]; and two where he does not incorporate it in conformity with the version [of XXIV. 62.], vid. رِزْقًا مِنَ السَّمَوَاتِ وَالْأَرْضِ شَيْئًا XVI. 75. *Any sustenance from the heavens and the earth, at all* and شَقَقْنَا الْأَرْضَ شَقًّا LXXX. 26. *We have cloven the earth asunder.* But what I hold is that it is weak, according to what S says [above], for two matters, removal of the lengthiness in ض [737], and quiescence of the letter before the ض, so that incorporation would lead to an irregular combination of two quiescents [663]; and Z indicates that by his saying “is not free from blemish” [above] (IY). And what is incorporated into ش [737, 746, 752], [vid. eight letters, ط, د, ت, د, ط, ذ, ث, ل, and ج (IY),] is incorporated into ض, except ج [below], as حُطَّ ضَمَانُكَ *Be mindful of thy responsibility,* زِدْ ضَحْكًا *Exceed in laughing,* شُدَّتْ ضَفَائِرُهَا *Her plaits were tightened,* احْفَظْ ضَأْنَكَ *Keep thy sheep,* [اِئْبِذْ ضَارِبَكَ *Cast out thy striker,* which ex. is not mentioned by Z (IY),] لَمْ يَلْبَثْ ضَارِبًا *He did not bide striking,* and هُوَ الضَّاحِكُ *He is the laugher* (M). He excepts ج here, because [the rest of] these letters are from the tip of the tongue and the central incisors; while ض is from the edge of the tongue and the side of the molars [732],

and contains covering [734] and lengthiness [737], extending until it reaches these letters, to which it then becomes adjacent; so that they may be incorporated into it: while it is stronger than they, and fuller in sound; and incorporation is only into the stronger. But, as for ج [745], it is not incorporated [into ض], because it is the fellow of ش [in outlet], and its predicament is that of ش [746]; and therefore, as ش is not incorporated into ض, so likewise ج (IY).

§. 749. ج, (1) if determinative [599], is necessarily incorporated [736] into (a) its like (M, SH), as *اللَّحْمُ* the flesh and *اللبَنُ* the milk (Jrb): (b) thirteen (IY, SH) [other] letters (IY, Jrb), ط, د, ت, ظ, ث, ذ, ز, س, ص, and ن, and (M, R, Jrb), eleven from the tip of the tongue [737]; and two that reach the tip of the tongue, vid. ش [737, 746] and ض [737, 748]: (a) some of the eleven letters are akin, one to another, vid. ط, ت, د, ص, ز, س, and ذ [752]; and, as for , and ن, they are nearer to ج [732]: and we have already explained the state of ض and ش [above] (IY): (b) the determinative ج is [necessarily (R)] incorporated into these [thirteen (IY)] letters, [with which the incorporation may not be omitted (IY),] from [the combination of three causes that induce incorporation (IY),] (α) the frequency of the determinative ج in speech (IY, R): (β) the excess of its agreement with these letters (R),

[through] approximation in outlet (IY), because they are [all (R)] from the tip of the tongue (IY, R), like ج , except ض and ش , which also amalgamate with the letters of the tip of the tongue, because ض is lengthy, by reason of its laxity, so that it reaches the outlet of ج ; and similarly ش , so that it even reaches the outlet of ط (R): (γ) the determinative ج is attached to the *n.* like one of its letters, because it is not paused upon (IY): (2) if not determinative (M, SH), like the ج of هَلْ and بَلْ [below] (M), it is incorporated (M, MASH) necessarily [into , (MASH)] in such as بَلْ رَانَ LXXXIII. 14. *But [what they were wont to do] hath become like rust* [below] (SH), from the closeness of the approximation (Jrb); and allowably into the remainder (SH) of the thirteen letters (MASH), as هَلْ تَدْرِي *Shalt thou know* and هَلْ سَأَلَ *Has he asked?* (Jrb): [or] allowably, [not necessarily (IY),] into [all of] them; the allowable, however, being graduated as (a) good, when the ج is incorporated into , [737, 750], as هَلْ رَأَيْتَ *Hast thou seen?* [below]: (b) bad, when it is incorporated into ن , as هَلْ نَخْرُجُ *Shall we go out?*: (c) middling when it is incorporated into the remainder (M): (α) هَتُّوبَ الْكُفَّارُ LXXXIII. 36. *Have the unbelievers been requited?* is read (S, M) by IAl, [Hamza, and Ks (B),] meaning هَلْ تُوِبَ [below] (S); while S recites



فَدَّرَ ذَا وَلَكِنْ هَتَّعِينَ مُتَمِيمًا \* عَلَى ضَوْءِ بَرْقٍ آخِرَ اللَّيْلِ نَاصِبِ  
(M), by Muzāhim al'Ukaili (S, IY), *Then leave this (story): but wilt thou aid one (meaning himself) enthralled (by love) against a flash of lightning, that gleams from the direction of his beloved, and reminds him [of her], at the end of the night, seen from afar?* (IY), meaning هَلْ تُعِينُ (S, IY), and

تَقُولُ إِذَا أَهْلَكْتَ مَالًا لِلذَّيَّةِ \* فَكَيْهَةُ هَشَى بِكَفَيْكَ لَا تَقِ

[by Tarīf Ibn Tamīm al'Ambarī (S),] *Fukaiha says, when I destroy wealth for pleasure, "Will anything stick to thy two hands?"* (M), meaning هَلْ شَيْءٌ (S, IY):

(b) Hamza and Ks agree in incorporating the J of بَلْ and هَلْ into ت, ث, and س, in the whole of the Kūr, reading بَتَوَثَّرُونَ الْحَيَاةَ الدُّنْيَا LXXXVII. 16. [545] for بَلْ تَوَثَّرُونَ [above], and هَتُّوبَ LXXXIII. 36. for هَلْ تَوَثَّرَ, and بَسَوَّلَتْ XII. 18, 83. *Nay, [your minds] have made [a matter] seem specious [to you] for بَلْ سَوَّلَتْ*; and Ks alone reads with incorporation of the J of بَلْ and هَلْ into ط, ض, ز, ظ, and ن, as بَلْ طَبَعَ IV. 154. *Nay, [God] hath set a seal, بَلْ ضَلُّوا XLVI. 27. Nay, they were absent, بَلْ زَيَّنَ لِلَّذِينَ كَفَرُوا XIII. 33. Nay, for them that have disbelieved, [their guile] hath been garnished, بَلْ ظَنَنْتُمْ أَنَّ لَنَا يَنْقَلِبُ الرُّسُولُ XLVIII. 12. Nay, ye*

thought that the Apostle [and the believers] should not [ever] return, and *بَلْ تَتَّبِعْ مَا الْفَيْنَا* II. 165. Nay, we will follow what we have found (IY). When the quiescent *ل* is non-determinative, like the *ل* of *بَلْ* and *هَلْ* [above] and *قُلْ* [663, 703], its incorporation into the letters mentioned is of various kinds:—(1) incorporation is better than display, vid. with *ر*, [737, 750], from the proximity of their outlets; but is sometimes omitted, as *هَلْ رَأَيْتَ* [above]: (a) S says that omission of incorporation is the *dial.* of the inhabitants of AlHijāz; and is [good] Arabic, allowable: so that IH's saying "necessarily in such as *بَلْ رَأَى* LXXXIII. 14." [above] requires consideration; nay, that is necessary in the *ل* of *بَلْ* and *هَلْ* and *قُلْ*, exclusively, with *ر*, in the *Kur*, the reading of which is a practice governed by tradition: (2) next in goodness is incorporation of the quiescent *ل* into ط, د, ت, ص, ز, and س, because they lag behind *ل* towards the central incisors; while in them there is no turning towards *ل*, as there is in *ر*, [732]: (a) the reason why *ل* may be incorporated into them is that the end of its outlet is near to their outlets; while it is, with them, a letter of the tip of the tongue: (3) next in goodness is its incorporation into ط, ت, and ذ, because they are from the edges of the central incisors [732], approximating to the outlet of ف: (a) incorporation is stronger with ط, د, ت, and ص, and س than with these three, because *ل*, like ط

and its fellows, does not come down to the edges of the central incisors, contrary to the three: (4) next is its incorporation into ض and ش, because they are not from the tip of the tongue, like the [letters previously] mentioned; but incorporation into them is allowable, because their outlets reach the tip of the tongue, as above explained: (5) incorporation of the quiescent ج into ن is uglier than the whole of the foregoing, because, says S, ن is incorporated into و, ي, ر, and م, as into ج [751]; and therefore, as these letters are not incorporated into ن, so also ought ج not to be incorporated into it (R).

Only its like and ن are incorporated into it, as [وَقَالَ لَهُمْ] II. 248, 249. *And their Prophet said unto them,* and (IY)] مَن لَّكَ [736, 751] (M) and قَامَن تَه لُوطُ XXIX. 25. *Then Lot believed him,* because the outlet of ن is near to [that of] ج [732] (IY). And incorporation of , [into it (IY)] is a solecism [736] (M); but this matter will be made clear in the next section (IY). The learned in the principles of spelling say that هَلَّا is written conjoined, and بَلَّ لَا disjoined. They assign as a reason that لَا, when appended to بَلَّ, does not alter the sense of the latter; whereas it does alter the sense of هَلَّ, transferring it from the *interrogs.* [581] to the *excitatives* [573]; and is therefore compounded with هَلَّ, the two being treated as a single word (D).

§. 750. IH does not mention , , because it also is a letter of ضَرَى مِشْفَر [737] (Jrb). ر is incorporated only into its like, [because their source is one, and their sound is one (IY),] as أَذْكَر رَبَّكَ III. 36. [149] (M) and أَذْكَر رَاشِدًا *Remember Rāshid*; not into any other [letter], lest the reiteration [734, 737] in the , be removed by the incorporation. For you say in pause هَذَا عَمْرٌ *This is 'Amr*, where the tongue recoils once, and then returns to its position; so that, if you incorporated , into another [letter], where that reiteration is not [found], its reiteration would be removed by the incorporation. The GG differ, however, about incorporation of , into ج :— (1) S and his school say that , is not incorporated into ج [737, 749] or ن [736], although they are approximates; [such incorporation being disallowed] because of the reiteration in , , on account of which it is likened to two letters [634, 734]: (a) none of the BB differ in that [matter] from S, except that it is reported of Ya'qūb alḤaḍramī that he used to incorporate the , into the ج in يَغْفِرُ لَكُمْ XLVI. 30. [498]: while Abū Bakr Ibn Mujāhid relates that IAl used to incorporate , into ج , whether the , were quiescent, as in فَاعْفِرْ لَنَا III. 14. *Then forgive us*, اسْتَغْفِرْ لَهُمْ IX. 81. *Beg forgiveness for them*, يَغْفِرُ لَكُمْ ذُنُوبَكُمْ LXI. 12. *He will forgive you your sins*, and the like; or mobile, as in سَخَّرَ لَكُمْ XXII. 64.

*Hath subjected to you* and هُنَّ أَطَهَرَ لَكُمْ XI. 80. [166]:  
 (2) Ks and Fr allow incorporation of , into ج , the  
 argument for which is that , , when incorporated into ج ,  
 becomes a ج : while the pronunciation of [double] ج is  
 smoother and lighter than your uttering a , , which  
 contains reiteration, and after it a ج , which is approxi-  
 mate to the pronunciation of , ; so that the utterance  
 would become like the articulation of three letters from  
 one position : (a) Abù Bakr Ibn Mujāhid says “ No one  
 that we know, after IAl, reads with that [incorporation],  
 except him”, [apparently meaning Ks or Fr] (IY).  
 But ج [737, 749] and ن [736] are incorporated into it,  
 as وَإِذْ نَادَى رَبُّكُمْ LXXXIX. 5. [207] and كَيْفَ فَعَلَ رَبُّكَ  
*And when your Lord announced* (M).

§. 751. The [quiescent (SH, A)] ن [including  
 Tamīm (A)] is (1) incorporated (M, SH, A) into the  
 letters of يَزْمِلُونَ *They weave* [736] (M, SH), necessarily  
 (SH), as مَنْ يَقُولُ *Who says?* [752], مِنْ رَاشِدٍ *From*  
*Rāshid*, مِنْ مُحَمَّدٍ *From Muḥammad*, مَنْ لَكَ [736, 749],  
 مَنْ وَاقِدٍ *Who is Wāqid?*, and مَنْ نُكْرِمُ *Whom shall we*  
*honor?* (M); except that, in the case of some of them, vid.  
 م , ي , and و [below], an obstacle sometimes occurs,  
 which necessitates omission of incorporation, as شَاءَ زَمَاءٌ  
 and غَنِمَ زُئْمٌ [736], where incorporation is not permissi-  
 ble, but separation is proper, lest, if they said زَمَاءٌ and

زَمْ, these should be fancied to be from the reduplicated; and similarly قُنُوَّة and قُنِيَّة and كُنِيَّة [736], lest they become like *ns.* whose ع and ل are , s or س, such as قُرَّة and حَيَّة [698] : (a) its incorporation into its like contains no difficulty; and into the remaining five, vid. , ل , م , ي , and , , is because they are approximate to it, in the nearest degree, without falling short therein (IY) : (b) if it be said that this [rule] is infringed by such as صِنَوَان [736], where there is no incorporation, I say that it and its likes are quasi-excepted, because it has already been explained that incorporation does not take place in any word where it would lead to confusion with another formation, as in وَتَد [736]; while here, if incorporation occurred, [such] confusion would be produced (Jrb) : (c) [according to IY,] its incorporation (a) into , and ل [is not necessary; but] is better than separation, from the excessive vicinity [of their outlets] : while separation is allowable : (b) into م [737], as مِنْ مُكَبِّدٍ [above] and مِمَّنْ أَنْتَ *Of whom art thou?* [182], is [also better,] because م , though its outlet is from the lip, shares with ن in [the outlet from] the upper parts of the nose, on account of the nasality in it; while the nasality makes [the ن] sound like م , for which reason the two [letters] occur in deflected rhymes, as بَنَى إِنَّ الْحَمْدَ [735] : but separation is allowable, good : (c) into ي and , as مَن يَأْتِيكَ

Who comes to the? and مَنْ وَال Who is a governor? is [also better,] because ن is like the letters of prolongation, as , and ي , since it contains nasality, as they contain softness; and because ن is from [a position close to] the outlet of , while , is near to ي [732], for which reason , becomes ي in لُتَّةٌ [733] (IY): (d) its incorporation is of two kinds (M), (a) with nasality (M, A), into the letters of يَنْبُو grows; so long as its conjunction [with them] be not in one word, as صِنَوَانٌ [359], صِنَوَانٌ [above], and أَنْبَارٌ leopards [237] or Anmār [310], where dissolution is obligatory (A): (α) this restriction relates to ي , م , and و [above], not to ن , for which reason A does not exemplify the conjunction of ن with ن in one word, because incorporation of one ن into the other is necessary, even though they be combined in one word, as فَمَنْ آتَى اللَّهُ عَلَيْهِنَا LII. 27. *Then was God gracious unto us* (Sn): (b) without nasality (M, A), into ل and , [see (h-k) below] (A): (e) it is incorporated (α) without nasality, because, when incorporated into these letters, it becomes homogeneous with them, a , with , a ل with ل , a ي with ي , and a , with ,; while these letters have no nasality: (b) with nasality, because ن itself contains nasality, which is a sound [or twang] from the upper part of the nose [733], that follows the letter; and since, before incorporation, ن has nasality, they do not annul

it by the incorporation, lest the **ج** have no trace of its [original] sound (IY): (f) to the objection that the excellence of nasality is removed by incorporation [737], IH replies that (R) **ج** is incorporated (a) into **ج** and **ج**, [even if the nasality be removed by incorporation, because they pardon that (R)] from dislike to its rise [of tone (R, Jrb)]: (b) into **م**, though the two do not even approximate, one to the other, [a parenthesis in the midst of this objection (R),] because of its nasality [732] (SH), which makes them quasi-approximate (Jrb): (c) into **ي** and **ج**, from the possibility of its remaining (SH), i.e., of nasality's remaining; in which case the nasality, according to what we prefer, belongs to the **ج**, which is [only] quasi-incorporated; but, according to what the GG say [below], is because [upon incorporation of the **ج**] the double **ج** and **ي** are imbued with nasality: (g) this, however, is a reply that requires consideration; for, if the motive for incorporation be [dislike to] the rise of [tone in] **ج**, then let the **ج** be stifled without incorporation, as it is stifled with **ق**, **ك**, **د**, **ت**, etc. [below]: and the truth is that **ج** has two outlets, one in the mouth [732], and the other in the upper part of the nose [733], since nasality is unavoidable in it; and, when you mean to utter it from both outlets at once, they must undergo a strong stress and severe exertion, since the stress upon two outlets at once is stronger than



upon one outlet : while the letters other than ㄱ are of two kinds, such as need a strong stress, vid. the guttural letters ; and such as do not need that, vid. the letters of the mouth and lip ; so that ㄱ and the guttural letters are equal in needing an excessive stress and action of the vocal organ : but, when ㄱ is quiescent, followed by a non-guttural letter, there are two inducements to stifling it, one being its quiescence, because there is less stress upon the quiescent than upon the mobile letter ; and the other being the fact that a letter, which does not need, for its utterance, an excessive stress, follows the ㄱ without separation ; so that the quiescent ㄱ before the non-guttural letter is stifled, in order that the two stresses may be of one kind, [i.e., slight] : and then, (a) if the non-guttural letter after the quiescent ㄱ happen to be approximate to it in outlet, like ㄴ and ㄷ, [732], or in quality, like ㄹ, because it also contains nasality [above], and like ㄹ and ㄷ, because ㄱ, together with them, is vocal and [intermediate] between rigid and lax [734], incorporation of the ㄱ into that letter is necessary, because the intention is to stifle [the ㄱ], while the approximation of one to the other is an inducement to employ the maximum of stifling, vid. incorporation : (b) if there be no approximation, either in outlet, or in quality, the ㄱ is stifled by lessening the stress, i.e., by confining yourself to one of the two

outlets, which [one] can be only the upper part of the nose, because, in [pronouncing] ن , stress upon its outlet from the mouth necessarily involves stress upon the upper part of the nose, whereas the converse does not hold good; so that you confine yourself to the outlet from the upper part of the nose, and thus the stifled ن [783] is produced: (c) afterwards that stifled ن , if incongruous with the letter after it, which [is the case when that letter] is ب alone, as in عَبْرٌ [below], is converted into a letter intermediate between ن and that [incongruous] letter, i.e. [into] م , as we mentioned in the chapter on Substitution [687]; but, if not incongruous, as in the case of the non-guttural letters other than ب , remains stifled: (α) as for the gutturals, it is not stifled with them [below], because guttural letters need an excessive stress; so that [with them] the ن conforms to its general rule of excessive stress, in order that the stress [on both letters] may be of one kind (R): (h) the chaster [usage] is for its nasality to be (α) retained with , and ي (SH), as وَيْلٌ *from woe* and مِنْ يَوْمٍ *from a day* (Jrb), because, the approximation of ن to them being in quality, not in outlet, it is more fitting that the entire removal of the excellence of ن , i.e., nasality, should not be pardoned on account of an approximation so incomplete as this: nay, with them ن ought to be in a state between stifling and incorporation, i.e., above

stifling and below perfect incorporation ; so that some of the nasality remains (R) : (b) removed with ج and , (SH), as مِّن رَّبِّ XXXVI. 58. *From α [merciful] Lord* and مِّن لَّبَنِ XLVII. 16. *Of milk* (Jrb), because ن approximates to them in outlet [732], and in quality also, since the three are vocal and [intermediate] between rigid and lax [734]; so that the removal of nasality, notwithstanding its being an excellence of ن , is pardoned on account of the approximation in outlet and quality : (i) if the [letter that ن is] incorporated into ب , the incorporation is perfect, because the excellence of nasality exists in the incorporated into, since ب contains nasality, though less than that of ن : (j) some of the Arabs incorporate into ج and , also with nasality, by thinking of the excellence of ن ; but the incorporation is then not perfect : and some omit nasality with , and ي , by confining themselves, in perfect incorporation, to approximation in outlet or quality : (k) the opinion of S and the rest of the GG [above] is that the incorporation of ن into ج and , or , and ي , even with nasality, is perfect, the nasality not being from the ن , because the ن is converted into the letter after it ; but the sound of the mouth being imbued with nasality : S says that ن is not incorporated into any letter, unless [its own sound be from the mouth, and (S)] it be transmuted into a letter homogeneous with that letter ; so that,

when it is incorporated into any letter, its outlet is the outlet of that letter : and therefore its incorporation into these letters is not possible, unless the two be exactly alike in everything ; whereas these letters have no share in [the outlet from] the upper part of the nose ; [so that the outlet of the ن is then not from the upper parts of the nose (S),] but the sound of the mouth is only imbued with nasality : this is his language (R) : (2) displayed (A) separate (M), and sounded plain, neither incorporated nor stifled (IY), with [the six guttural letters (IY, A),] Hamza, ا , ع , ح , غ , and خ (M, A), as مِنْ هَانِيٍّ *for thy sake* مِنْ أَجْلِكَ *from Hāni* [and مِنْ هِلَالٍ *from Hilāl (IY)*], مِنْ عِنْدِكَ *from thy presence* [below], مَنْ حَمَلَكَ *Who carried thee ?*, مَنْ غَبَرَ *Who tarried ?* [and مَنْ غَيْرِكَ *from another than thee (IY)*], مَنْ خَانَكَ *Who was unfaithful to thee ? (M)* and مَنْ خَالَفَكَ *Who differed from thee ? (IY)*, because the outlet of ن is far from their outlets (A) : (a) the reason why separation is necessary with these letters is that ن is remote from them in the farthest degree : so that, not being of their class, it is not incorporated in this position, as the [other] lingual letters are not incorporated into the gutturals ; and is not stifled with them [above], as it is not incorporated, because stifling is a sort of incorporation (IY) : except in the *dial.* of some [of the

Arabs (IY)], who [treat غ and خ like letters of the mouth, because of their proximity to the latter ; so that they (IY)] stifle it with ع and خ [743] (M), as they do with ك and ق [below] (IY), saying مُنْعَل [367] and مُنْعَلٌ *spoiled in tanning* (M) ; though the first [method, i.e. sounding plain,] is more excellent, because, being guttural letters, they are [treated] like their fellows (IY) : (3) converted into م before ب (M, SH, A), from dislike to its rise [of tone] (Jrb), as شَبَّاء [687] and عَبَّرٌ [above] (M), meaning شَبَّاء and عَبَّر (S) ; [and] as مِنْ بَابِ XII. 67. *From [one] gate* (Jrb) : (a) it is immaterial [as respects conversion (Sn)] whether it [and the ب (Sn)] be in one word, as أَنْبَتْهُمْ II. 31. [434] ; or two words, as أَنْ بُورِكَ XXVII. 8. [525] : (b) the motive for this conversion is that ب is remote from ن [in quality, because ن is a nasal letter of softness, and ب a rigid letter, while their outlets are different (Sn)] ; but ن resembles the letter nearest to ب , vid. م [732], because [both (Sn)] ن and م are nasal letters : so that, since it is remote from ب , its incorporation into the latter is not possible ; but, since it is near [to ب (Sn)] by reason of [its (Sn)] resemblance to the [letter (Sn)] near to ب , [vid. م , because م and ب are from one outlet (Sn),] its display is not good : and therefore alleviation necessitates another matter, vid. its conversion into م , because م

is its fellow in nasality (A): (4) stifled (M, SH, A), by being confined to nasality (MASH), with [the rest of (M)] the [non-guttural (SH)] letters (M, SH), i.e.,] when immediately followed by any of the letters not [yet] mentioned (A), which are [the remaining (Jrb)] fifteen letters [733] (M, Jrb, A) collected in the initials of [the words in] this verse

تَرَى جَارَ دَعْدٍ قَدْ ثَوَى زَيْدٌ فِي ضَنْئِي  
كَمَا ذَاقَ طَيْرٌ صَيْدَ سُوءٍ شَبَا ظَفَرٍ

(A) *Thou seest the neighbour of Da'd has bided increased in ailing*, تَرَى زَيْدٌ فِي ضَنْئِي being a *d. s.* to the *ag.* of ثَوَى, by subaudition of قَدْ [80, 577], though it admits of being otherwise construed, as *a bird that has been caught has tasted the evil of the point of a claw* (Sn), as مَنْ جَابِرٌ Who is Jābir ?, مَنْ كَفَرَ II. 254. Those who disbelieved, مَنْ قَتَلَ V. 35. Whoever should slay, and the like (M), as مِنْ دَارٍ from a house (Jrb): (a) the reason why it is stifled with these letters is only that they are moderately near to it: for the guttural letters are so far from it that it is displayed [case 2], and the letters of لَمْ يَرَوْ [below] are so extremely near to it that it is incorporated [case 1]; while these fifteen are not so far as those, nor so near as these; so that it is stifled, stifling being a state between display and incorporation (A); (a) لَمْ يَرَوْ

*He did not relate, or* لَمْ يَرَوْ did not quench [his own] thirst, or لَمْ يَرَوْ did not quench [another's] thirst, from رَوَايَةً or رَوَى or رَوَا : not [لَمْ يَرَوْ They did not see, from] رَوَايَةً, otherwise it ought to be written with an ا after the و, because this would be a و of the pl.; whereas writing it with ا would spoil it [as a mnemonic, by importing a superfluous letter]: (b) the letters of لَمْ يَرَوْ are the letters of incorporation, irrespective of its being with nasality or not; and A drops the ن [of يَرْمُلُونَ] from them, because it would not be correct to say that ن is "near" to ن, and because the necessity of incorporating the quiescent ن into ن is extremely obvious (Sn): (b) thus it has three states, incorporation for the nearest approximation, display for the farthest distance, and stifling for moderate affinity (IY): (c) Mz says that to separate it with the letters of the mouth is a solecism (M): (d) IH has mentioned that incorporation is necessary with the letters of يَرْمُلُونَ, [conversion with ب, and stifling with the other non-guttural letters;] and hence it is known that display is necessary with the guttural letters, [which he does not expressly mention,] as مِنْ عِنْدِكَ [above] (Jrb). It has therefore five states, [incorporation with and without nasality being reckoned as two]. And the mobile [ن (Jrb)] is allowably incorporated (SH) into the letters of يَرْمُلُونَ (R, Jrb), after being

made quiescent. But, says S, we have not heard them make the mobile ن quiescent with the letters before which the quiescent ن is stifled, like س , ك , ق , and the rest of the letters of the mouth, as خَتَنٌ سُلَيْمَانٌ *He circumcised Solomon*; though, says he, if that be said, it is not disapprovable (R), because they sometimes seek some alleviation here, as they seek when they transmute it [case 1 (k)] (S). The vicinity of the quiescent [letter] to what follows it is closer than the vicinity of the mobile, because the vowel, being after the mobile [667, 696, 697, 719, 731], and part of a letter of softness [663, 697], is a separative between the mobile and the letter next to it (R).

§. 752. The letters of the tip of the tongue [and the central incisors (S)] are nine, [divided into three sets,] every [set of] three having an outlet in common [732] (IY). ط , د , ت [below], ظ , ذ , ث , are incorporated, (1) one into another : (2) [all six (M, Jrb)] into ص , ز , and س (M, SH) : (a) analogy requires that ظ , ذ , and ث should be posterior to ص , ز , and س in mention, because they are so in outlet, as you know ; but they are mentioned by [Z and] IH with ط , د , and ت , because of the unity in predicament (Jrb) : (b) these [nine] letters agree in being from the tip of the tongue, and the roots [or tops or edges] of the central incisors [732] ; and, for that reason, incorporation of one of them into another is



not disallowed : except the sibilant letters, exclusively, which are incorporated, one into another ; but not into any others, because of the sibilance in them [737] (IY) : (c) what is meant by ت here is other than the ت of اِنْتَعَلَ , تَفَاعَلَ , تَفَعَّلَ , and their likes, which has states of incorporation and conversion mentioned by [Z and] IH after the rest of the letters [756, 757] (Jrb) : (d) every one of the six [letters] first mentioned is incorporated into the remaining five, and into the three last mentioned, as (a) فَرَطٌ دَارِمٌ *Dārim was foremost*, or تَاجِرٌ *a merchant*, or ظَالِمٌ *Zālim*, or ذَائِلٌ *an emaciated [man]*, or ثَامِرٌ *a wealthy [man]*, or صَابِرٌ *a patient [man]*, or زَاجِرٌ *a chider or diviner*, or سَامِرٌ *a converser by night* ; (b) حَرَدٌ طَارِدٌ *A hunter betook himself*, or تَاجِرٌ , or ظَالِمٌ , or ذَائِلٌ , or ثَامِرٌ , [or صَابِرٌ ,] or زَاجِرٌ , or سَامِرٌ ; (c) سَكَتَ طَارِدٌ *A hunter was silent*, or دَارِمٌ , or ظَالِمٌ , or ذَائِلٌ , or ثَامِرٌ , or صَابِرٌ , or زَاجِرٌ , or سَامِرٌ ; (d) غَلِظَ طَارِدٌ *A hunter was big, coarse, or rude*, or دَارِمٌ , or تَاجِرٌ , or ذَائِلٌ , or ثَامِرٌ , or صَابِرٌ , or زَاجِرٌ , or سَامِرٌ ; (e) نَبَذَ طَارِدٌ *A hunter flung away*, [or دَارِمٌ ,] or تَاجِرٌ , or ظَالِمٌ , or ثَامِرٌ , or صَابِرٌ , or زَاجِرٌ , or سَامِرٌ ; (f) عَبَثَ طَارِدٌ *A hunter played*, or دَارِمٌ , [or تَاجِرٌ ,] or ظَالِمٌ , or ذَائِلٌ , or صَابِرٌ , or زَاجِرٌ , or سَامِرٌ (R) : (e) in the case of the covered [letters (R)], when

incorporated (M, R) into what contains no covering [734], the chaster [usage] (R), [and] the [one] more agreeable with analogy (M), is to retain the covering (M, R), as in IAl's reading of XXXIX. 57. [54, 737] (M), lest the excellence of the [covered] letter be removed; but some of the Arabs do away with the covering altogether: S says (R), And one saying heard from the Arabs, in which ط is made a pure ت, is حَتُّهُمْ *I defended them*, meaning حَطُّهُمْ (S, R); and he says (R), Removal of the covering [of ط (R)] with د is a little more exemplary [than removal of its covering with ت (R)], because د is like ط in vocality, whereas ت is surd (S, R); but either is [good] Arabic (S): (f) with retention of the covering, IH wavers as to whether there be a genuine incorporation of the covered letter, or a stifling named "incorporation" from the approximation of one [process] to the other [731, 737] (R): [for] it is known from his previous saying "nor the covered into any others, without covering" [737], that the covered [letters] are incorporated into others with retention of the covering; while his subsequent saying [above] "ط, د, ت, etc., [are incorporated]" also favors that [conclusion]; and this [too] is the opinion of some of the learned (Jrb); but [it is not satisfactory, according to IH, who therefore refutes it by saying that (Jrb)] the covering in such as نَرَطُّ XXXIX. 57. [above], if

accompanied by incorporation, is [retainable only by] putting another ط , and [thus] combining two quiescents (SH), since the ط put for covering is quiescent, and that which is incorporated, after being converted into ت , is also quiescent ; so that the theory of the covering's remaining [with incorporation] is untenable (MASH), contrary to the nasality of the ن in مَنْ يَقُولُ [751] (SH): (a) his argument is that covering is a quality of the covered letters, being [found] only in them ; and is therefore incompatible with incorporation, by which they must be changed into the [letters that they are] incorporated into ; so that this [theory of covering's remaining with incorporation] leads to [the conclusion] that they are present and not present, which is a contradiction (Jrb) : (b) he says that, if the covering accompany a genuine incorporation, that is [possible] only by your converting the covered [into the uncovered] letter, like the ط , e. g., in فَرَطْتُ XXXIX. 57. [above], into the ت , and then putting another quiescent ط before the incorporated letter, because covering without a covered letter is impracticable ; so that a combination of two quiescents ensues : but, says he, retention of the nasality with the ن genuinely incorporated into , or ى is not like that, because nasality does sometimes accompany a non-nasal letter, by reason of your imbuing the double , or ى with a nasal twang in the upper part of

the nose ; whereas you are not able to imbue the double **ت** with covering, since covering is [found] only with the covered letters : (c) the truth, says he, is that with covering there is no genuine incorporation ; but [only] a stifling, which is named “incorporation” because of its resemblance thereto, as the stifling [of the vowel] in such as **XXIV. 62. [737]** and **خُذِ الْعَفْوَ وَأْمُرْ VII. 198. [428, 731]** is named “incorporation” : (g) when the first of the two approximates is quiescent, and the second is an attached *nom. pron.*, then, from the closeness of the *pron.*'s attachment [to its *v.*], they are both, as it were, in one word, where incorporation does not produce ambiguity : and then, if the approximation of the two letters, one to the other, be close, incorporation is obligatory, as in **عُدَّتْ Thou hast visited** and **زِدَتْ Thou hast increased** ; contrary to what happens (a) in two independent words, as **عُدْ تَمَرَكْ Visit thy dates**, where omission of incorporation is allowable, though incorporation is better ; (b) when the approximation [of the two letters] is not close, as **عُدَّتْ Thou hast taken refuge [756]** : (3) all six into the dotted **ض** and **ش [737, 746, 748]** ; but less often than one into another [case 1], or than [all] into **ص , ز , and س [case 2]**, because **ض** and **ش** are not from the tip of the tongue, like the nine letters mentioned : (a) that is allowable only because **ض** and **ش**, as we have mentioned [737], are so lengthy that

they approximate to the letters of the tip of the tongue : (b) incorporation of these [six] letters into ض is more valid than its incorporation into ش , (a) because ض , by reason of its lengthiness, approximates to the central incisor, while these letters are from the central incisors, contrary to ش ; (b) because ض is covered, while covering is an excellence more intended than [the] expansiveness [of ش ] ; (c) because ض does not recede, as ش does, from the position in which it approximates to ط , but keeps constantly to that position : (4) ت into ج , in reading, as XXII. 37. [745] (R). And ص , ز , and س are incorporated, one into another [737] (M, SH), because of their community in the excellence of sibilance (MASH), as سَآئِرٌ or خَلَصَ زَآئِرٌ *A visitor, or a traveller, retired,* سَآئِرٌ or فَازَ صَائِرٌ *A patient [man], or a traveller, was successful,* and زَآئِرٌ or أَفْلَسَ صَائِرٌ *A patient [man] or a visitor, became insolvent* (Jrb, MASH). S says that incorporation of the sibilant letters, one into another, is more frequent than incorporation of ط , ذ , and ث , one into another, because, when you pause upon the last three, you see the tip of the tongue protruding from the edges of the central incisors, contrary to the sibilant letters ; while the stress, through incorporation, upon the letter confined by the teeth, is easier than upon the lax letter issuing from the tops of the teeth. If ص be incorporated into [either of] its two fellows, the proper

[course] is to retain the covering, as before stated [737] (R). But these [last three, vid. ص , ز , and س (IY),] are not incorporated into those (M) first six, vid. ط , د , ت , ذ , ظ , and ث , because the former are strong by reason of the sibilance in them [737] (IY).

§. 753. IH does not mention ف , because it is a letter of ضَرَى مِشْفَرٌ [737] (Jrb). ف is incorporated only into its like, as وَمَا آخْتَلَفَ فِيهِ II. 209. *And not any disagreed therein* (M), وَالصَّيْفُ فَلْيَعْبُدُوا CVI. 2, 3. *And winter: then let them worship*, كَيْفَ فَعَلَ رَبُّكَ LXXXIX. 5. [207], and the like: not into any other [letter], because it is one of the letters of ضَمُّ شَفَرٍ [737]; and contains an expansiveness that would be annulled by incorporation (IY). But نَخِيفَ بِهِمْ XXXIV. 9. [737] is read with incorporation of the ف into the ب; which is weak, [anomalous (IY),] adopted by Ks alone. ب , however, is incorporated into it (M), because of their approximation in outlet, both being from the lip [732], as اِذْهَبْ فَأَنْظُرْ Go, and look and رَيْبٌ فِيهِ II. 1. [Note on Part I, p. 272, l. 4]; while ف is stronger in sound, because of the expansiveness in it (IY).

§. 754. ب is incorporated into (M, SH) (1) its like, as لَذْهَبَ بِسَمْعِهِم II. 19. *He would take away their hearing*, read by IAl (M), and وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ

II. 209. *And revealed with them the Scripture bearing witness to the truth*, from the unity of outlet (IY) : (2) ف [737, 753] (M, SH), as we mentioned (IY), and م [737, 755] (M, SH), because both are from the lip [732] (IY), as [ اِذْهَبْ فَمَنْ تَبِعَكَ XVII. 65. *Go : and whoso followeth thee*, and (M)] يُعَذِّبُ مَنْ يَشَاءُ V. 44., XXIX. 20. *He chastiseth whom He willeth* [below] (M, Jrb), like اِصْحَبْ مَطْرًا [737] and اُطْلُبْ مُحَمَّدًا *Seek Muḥammad* (IY) ; [and] as اِضْرِبْ مَالِكًا *Beat Mālik* or فَاجِرًا *a profligate* (R). IAl reads وَيُعَذِّبُ مَنْ يَشَاءُ II. 284., III. 124., V. 21. *And chastiseth whom He willeth*, and does that with يُعَذِّبُ مَنْ يَشَاءُ [above] wherever it occurs ; whereas he does not [incorporate the ب into the م] in the like of اَللّٰهُ يَكْتُبُ مَا II. 24. [728] and مَا يُبَيِّنُونَ IV. 83. *And God recordeth what they meditate by night*, but displays it. The reason why he distinguishes the first, exclusively, by incorporation is only that it hardly ever occurs without having an incorporation before it, as يَغْفِرُ لِمَنْ يَشَاءُ III. 124, V. 21. *He forgiveth whom He willeth* [and يَغْفِرُ لِمَنْ يَشَاءُ II. 284. *And He forgiveth etc.*] ; or after it, as وَيَرْحَمُ مَنْ يَشَاءُ XXIX. 20. *And is merciful to whom He willeth* [and يَغْفِرُ لِمَنْ يَشَاءُ V. 44. *And forgiveth etc.*] : so that he

incorporates for conformity, the observance of conformity being a principle of his. And like it is *يَا بُنَيَّ* XI. 44. [569]; nor is there any dispute about the allowability of that, [because the incorporated letter is preceded by a mobile]. And *الرَّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ* III. 144. *Terror, because they have associated with God* is transmitted from him, with incorporation, which is not allowable, according to us, because of the irregular concurrence of two quiescents [663], and of its being attributable to stifling [731, 737, 755]; but is allowed by the KK (IY). And only its like is incorporated into it (M).

§. 755. IH omits م [below] and و [747], because they also are letters of *ضَوَى مِشْفَرٍ* [737] (Jrb). م is incorporated only into its like, as *فَتَلَقَّى آدَمَ مِنْ رَبِّهِ* II. 35. [540] (M), *الرَّحِيمَ مَالِكِ يَوْمَ الدِّينِ* I. 2, 3. *The Merciful, the King of the day of retribution*, and *يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ* II. 256. *He knoweth what was before them*; not into any other [letter], because it contains a nasality [732] that would be removed by incorporation. But incorporation of م into ب [737], when the letter before the م is mobile, has been transmitted from IAl, as *وَقَوْلِهِمْ* IV. 155. *And their speaking against Mary a gross slander*, *لَكَيْلَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا*.



XVI. 72. *In order that, after knowing, he may not know aught*, and VI. 53. [737]. The school of IAl, however, do not pronounce [such a combination of م and ب as] a double ب : whereas, if there were incorporation in it, then it would become in pronunciation a double ب , because a letter, when incorporated into its approximate, is converted into the form of the latter [735], and afterwards incorporated. Ibn Mujāhid says “ They interpret it as incorporation ; whereas it is not incorporation, but only stifling [731, 737] ; while stifling is slurring of the vowel, and weakening of the sound [316, 731]. ” And, upon this principle, every position that the Readers mention as incorporated, when analogy forbids incorporation, ought to be attributed to stifling, as شَهْرَ رَمَضَانَ II. 181. [731] and the like, where a letter [said to be] incorporated is preceded by a sound quiescent (IY). And ن [751] and ب [737, 754] are incorporated into it (M).

§. 756. Here begins the explanation of the states of the ت in اِنْتَعَلَ and the like [752, 757] (Jrb). When the ف of اِنْتَعَلَ is a ت , it must be incorporated into the ت , as اِتْرَكَ *neglected* and اِتْرَسَ *shielded himself*, because of what we have premised [731], vid. that, when two likes meet, and the first of them is quiescent, incorporation is necessary, whether they be in one word or in two. But,

when its ع is a ت , incorporation and omission thereof are allowable, because, when two mobile likes are not at the end [731 (condition 1, f, c, aa)], incorporation is not necessary [731 (condition 10, d)]; so that you say اقْتَتَلَ *fought together* [731 (condition 1, b, a)] and قَتَلَ [730, 731 (condition 1, d, b)]. S says that the reason why incorporation is not obligatory in such as اقْتَتَلَ is only that the second ت is not inseparable from the first, as you see in such as اجْتَمَعَ *gathered together* and ارْتَدَعَ *restrained himself*; so that here the two likes are, as it were, in two words [731 (condition 1, h)], as not being inseparable. And, when you incorporate, then the vowel of the first ت is (1) transferred to the ف of the word, as is the practice in يَبْدُ *extends*, يَعْضُ *bites*, and يَفِرُّ *flees* [731 (condition 1, h, b, e)]; so that the *conj.* Hamza [668] is dispensed with, [as قَتَلَ, ] elision of the Hamza being necessary here, and not in the *cat.* of اَلْحَمْرُ<sup>3</sup> [660], because the ل of determination is *orig.* quiescent, and the ف of the word *orig.* mobile, as we said on سَلَّ [658] (R): (a) when incorporation is preferred in اسْتَتَرَ [731 (condition 10, d)], it becomes pronounced like the سَتَرَ [668] whose measure is فَعَلَ [482, 489], with reduplication of the ع: but the two are distinguishable by the *aor.* and *inf. n.*, because you say, (a) in the *aor.* (α) of

the one whose *o. f.* is *اِفْتَعَلَ*, *يَسْتَرُ* with Fath of its first, *orig.* *يَسْتَرُ*; (β) of the one whose measure is *فَعَلَ*, *يُسْتَرُ* with Damm of its first: (b) in the *inf. n.* (α) of the one whose *o. f.* is *اِفْتَعَلَ*, *سِتَارُ* [with Kasr of its first (Sn)], *orig.* *اِسْتَتَارُ*; (β) of the one whose measure is *فَعَلَ*, *تَسْتِيرُ* on the measure of *تَفْعِيلُ* [332] (A); (2) elided; so that, two quiescents then concurring, vid. the ف of the *v.* and the ت of *اِفْتَعَلَ*, the ف is pronounced with Kasr, [as *قَتَلَ*, ] because, when the quiescent is mobilized, Kasr is most appropriate [664]; and then the *conj.* Hamza is dropped, because the letter after it is mobile: (a) the reason why the vowel of the first of the two likes in such as *يَرُدُّ* restores, *يَعَضُّ*, and *يَفِرُّ* [above], may not be elided is only what we have mentioned in the chapter on Transformation [705, 721], vid. that the vowel of the ع must be preserved in the *v.*, since by it one *conjug.* is distinguishable from another: (b) S says that elision of the vowel is allowable here, but not in such as *يَرُدُّ* and *يَعَضُّ*, because, in such as *اِفْتَعَلَ*, display [of the two ت s], stifling [of the vowel of the first ت ], and incorporation [of the first ت into the second] are allowable, contrary to such as *يَرُدُّ* [731], where incorporation is necessary; as it likewise is in *رَدُّ* restore, *عَضُّ* bite, and *عَزَّ* be mighty, according to Tamīm [663, 664,

731]: so that, since they vary the former in the three ways, they allow variation [by elision] in the vowel of the first of the two likes also: (c) Fr says "Nay, transfer of the vowel of the first ت to the ف is unavoidable; and, as for the Kasra of فَتَلْ [above], it is the Fathā made into Kasra for an indication of the elided conj. Hamza pronounced with Kasr": but he says this only because he sees that elision of the vowel in the *cat.* of يَرُدُّ , يَعْصُ , and يَعْزُ is disallowed; whereas the [proper] reply is what has been mentioned above, [that the vowel of the ع in the *v.* must be preserved, contrary to the vowel of the ت in اِفْتَعَلَ ] (R): (d) according to this *dial.*, Kasr of the ت is allowable, for alliteration to [the Kasra on] the ف of the word; so that you say فَعِلَ: (e) the *aor.* and *act.* and *pass. parts.* are formed upon that [*pret.*], except that, according to the *dial.* of those who pronounce the ت with Kasr for alliteration, the *act. part.* is liable to be confounded with the form of the *pass. part.*; so that it becomes common [to the two voices], like مُخْتَارٌ [283, 343, 347, 706]; and therefore needs a [distinctive] context (A). If the س of the *pret.* [سَتَرُ] be pronounced with Fathā, the س of the *aor.* and *act.* and *pass. parts.* is pronounced with Fathā; while the ت is [vocalized] according to what the state [of the formation] requires, being pronounced with Kasr in the *aor.*

[404] and *act. part.* [343], and with Fath in the *pass. part.* [347]: but, if the س and ت of the *pret.* be pronounced with Kasr, they are pronounced with Kasr in the three [formations under discussion]; and, in that case, the *act. part.* is liable to be confounded with the *pass. part.*, as A says (Sn). You say, (1) in the *aor.* of the incorporated اِقْتَتَلَ, (a) يَقْتَلُ, by transferring the Fatha [of the first ت in يَقْتَلُ] to the ق, as in the *pret.* [قَتَلَ]; b) يَقْتَلُ with Kasr of the ق, exactly as in the *pret.* [قَتَلَ]: (a) some allow the vowel of the first ت to be elided without mobilization of the ق, [as يَقْتَلُونَ (IY)], so that two quiescents are combined; but this is a weak form, disapproved by most people (R): (α) IAl reads [يَهْدِي in X. 36. below] with bare incorporation, not heeding the concurrence of two quiescents, because the incorporated [letter] is virtually mobile [663]; and the like is reported of Nāfi' (B): (β) the most proper [pronunciation], in such instances of it as are transmitted from the Arabs, is to slur the vowel of the first ت, not to make [that letter] perfectly quiescent (R): and [therefore] this is more like slurring than incorporation; but we mention it, as the GG do (IY): (b) in such as يَقْتَلُ, with Kasr of the ق, the ي may be pronounced with Kasr, for alliteration to [the Kasra of] the ق, as يَقْتَلُ, like مِنْخَرٌ and مِّنْتِنٌ [below], whence the reading

[transmitted by Abū Bakr (B)] *X. 36. أَمَّنْ لَا يَهْدِي*  
*Or he that goeth not aright?* [below], with Kasr of the  
 ي and ة (R), orig. يَهْدِي (B): (2) in the *act. part.*,  
 مُقْتَلٌ with Kasr and Fath of the ق: (a) Kasr of the م  
 for alliteration is not allowable, as Kasr of the aoristic  
 letter is [case 1, b, b], because the aoristic letter is  
 accustomed to Kasr, even without alliteration, as اَعْلَمُ  
 and تَعْلَمُ [404]; but the ي is not pronounced with Kasr,  
 except from another inducement, as in يَبْجَلُ [701] and  
 يَقْتَلُ [above]: (a) as for such as مِنْخَرٌ and مَنَيْنٌ [361],  
 they are anomalous: (b) the people of Makka read  
 مُرْدَفَيْنَ VIII. 9. *Following one behind another* [below]  
 (R), with Damm of the ر (K, B), by alliteration of the  
 second [vowel] to the first, as in يَرْدُ and لَمْ يَرْدُ [664, 731  
 (condition 11, c, g, γ)] (R): (a) its *o. f.* is مُرْدَفَيْنَ i. q.  
 مُتَرَادَفَيْنَ [492 (case 2)]; but the ت [of اِفْتَعَالَ (K)] is  
 incorporated into the د (K, B): (b) that is [effected] by  
 eliding the vowel from the first of the two approximates  
 (R), so that two quiescents then concur (K, B); and  
 mobilizing the ر with [Damm (K, B),] the vowel of  
 alliteration [to the م (K)], for abolition of the [first]  
 quiescence (R): (3) in the *inf. n.*, قَتَلٌ [730], orig. اِقْتَتَلُ,  
 where you incorporate the ت into the ت, and mobilize

the ق [with Kasr], the *conj.* Hamza being [then] dropped [668]: (a) this [Kasr of the ق] may be [produced] by throwing the vowel of the [first] ت upon the ق, or be due to the concurrence of two quiescents [664] (IY). When the ع of اِفْتَعَلَ is approximate to the ت, the ت is not incorporated into it, except rarely, because incorporation [of approximates] otherwise than at the end [of the word] is contrary to the general rule, as we have mentioned [736, 737]; and especially when it induces mobility of the quiescent after inducing quiescence of the mobile: whereas the incorporation in such as اِذْكُرْ [below], although it [also] is not at the end, does not induce mobility or quiescence; and in such as اِرْمَلْ [736, 737, 757] induces quiescence only: and since display is allowable, and is [even] the more frequent [mode], with two likes, as in اِفْتَنَلْ, how [must it be] with two approximates? And incorporation is allowable only when the ع is a د, as in يَهْدِي X. 36. and مُرْدِفِينَ VIII. 9. [above]; or ص, as in يَخْتَصِمُونَ XXXVI. 49. *Are disputing together* (R), *orig.* يَخْتَصِمُونَ (K, B). But analogy does not forbid incorporation of the ت of اِفْتَعَلَ into [the ع, when this is one of] the nine [or, excluding ب itself, eight] letters mentioned [752], into which ت is incorporated, like (1) the ز in اِرْتَقَى *received pay* or

allowances or means of subsistence, (2) the س in اِفْتَسَرَ *oppressed*, (3) the ث in اِنْتَشَرَ *become scattered*, (4) the ط in اِرْتَطَمَ *stuck fast*, (5) the ظ in اِعْتَظَلَ *stuck together in coition*, (6) the ذ in اِعْتَذَرَ *excused himself*, and (7, 8) the ص and د in اِخْتَصَمَ and اِهْتَدَى [above]. When the ف of اِفْتَعَلَ is approximate in outlet to its ت, i. e., when the ف is one of the eight letters that we have mentioned [752] as having ت incorporated into them, because of their being from the tip of the tongue, like ت, vid. د, د, ط, ظ, ث, ص, س, and ز, to which eight ض is added, because of what we have mentioned [752], vid. that, by reason of its lengthiness, it is near to the letters of the tip of the tongue, whereas ش is [sometimes] far from them, as we have mentioned [752], then (1) you may incorporate the ف of اِفْتَعَلَ into its ت, more often than its ت into its ع [above]: so that you say, with (a) دَان, د [693]; (b) اِذْكُر, ذ [693, 696. A., 736]; (c) اِطْلُب, ط [693]; (d) اِظْلَم, ظ [692]; (e) اِثَّار, ث [692]; (f) اِصْبِر, ص [696. A., 735, 737]; (g) اِصْبِر, ص [696. A., 735, 737]; (h) اِزَّان, ز [693, 735, 737]; (i) اِصْجَع, ض [691]: (a) the reason why the ت in these *exs.* is converted into the ف, contrary to what is the proper mode of incorporating two approximates, vid. conversion of the first



into the second [735], is that the second is *aug.*, not the first : (b) conversion of the first into the second is not allowable with ط , ظ , ص , ض , س , and ز , lest the excellence of covering or sibilance be removed [737] ; but is allowable with ت , as اِتَّقَا and اِتَّوَدَّ [i.q. اِتَّقَا and اِتَّوَدَّ] : (2) with the letters mentioned, [except ط and د ,] it is allowable not to lighten the word by incorporation, because the two approximates are in the middle of the word, whereas incorporation [of approximates] is mostly at the end of the word, as we have mentioned [above] : and then (a) you lighten it by converting the second [of the two approximates, i. e., the ت ,] into a letter nearer to the ف of the word ; so that you approximate it (a) to the three letters of covering, ص , ض , and ط , by the introduction of covering into the ت , which then becomes ط [692], because ط is ت with covering : (b) to ز and ذ by making the ت a د [693], because د is vocal, like ذ and ز , and ت surd ; while د is the nearest of the letters of the tip of the tongue to ت [752] : so that you say اِذْدَانَ ; and, according to what IAl transmits, اِذْذَكَرَ [693] : (α) S disallows اِذْذَكَرَ , pronouncing incorporation to be necessary : he says that they are prevented from saying مَذْذَكِرٌ *remembering*, as they say مُزْدَانٌ *adorned*, by [the fact] that د and ذ are incorporated, each into its fellow, in separate words [752] ;

so that, in one word, only incorporation is allowable :  
 (b) with س and ث, the ت of اِفْتَعَلَ may remain unaltered, because س and ث are surd, like ت ; so that you say اِفْتَعَلَ and اِسْتَمَعَ [below], the two [letters] not being so far apart that one of them should [have to] be brought nearer to the other : (a) the reason why, with [these letters] other than ث and س , the words must be lightened, either by incorporation or otherwise, as above stated, is that اِفْتَعَلَ is so much used that the least heaviness is deemed onerous in it : (3) after conversion of the ت into ط after ظ , and into د after ذ [case 2 (a, a, b)], as اِظْطَلَمَ and اِذْذَكَرَ , you may incorporate the ط into the ط , and the ذ into the د , by converting the first [of the two approximates] into the second, in both positions, as is the proper mode of incorporating two approximates [735] ; so that you say اِظْطَلَمَ and اِذْذَكَرَ [below] with the undotted ط and د : and, says S, some of them say مُضْطَجِعٌ for مُطْجِعٌ *lying down*, incorporating the ض , notwithstanding that it is a letter of صَوِيّ مِشْفَرٌ [737], into the ط (R). The ت of اِفْتَعَلَ is converted with nine letters, when they are before it, (1) into ط with ط , ظ , ص , and ض [692] ; (2) into د with د , ذ , and ; [693] ; (3) into ث and س with ث and س , respectively (M). When اِفْتَعَلَ and its variations are formed from a v.

whose ف is (1) one of the covered letters [734], vid. ص ,  
 ض , ط , and ظ , then its ت must be changed into ط [692], as *إِصْطَبَّرَ* from *صَبَرَ* was patient, *إِضْطَرَبَ* from *ضَرَبَ*  
*struck*, *إِطَهَّرَ* purified himself from *طَهَّرَ* was pure, and  
*إِظْطَلَمَ* from *ظَلَمَ* wronged, orig. *إِصْطَبَّرَ*, *إِضْطَرَبَ*, *إِطَهَّرَ*,  
 and *إِظْطَلَمَ*: (a) the combination of ت with the covered  
 letter is deemed heavy, because of their unity in outlet,  
 and disparity in quality, since ت is surd, low, while the  
 covered [letter] is vocal, elevated; so that a letter of  
 elevation from the same outlet as the ت is substituted  
 for it, vid. ط : (b) when the ت is changed into ط , then,  
 (a) after ط , two likes being combined, and their first  
 being quiescent, incorporation is necessary (A), as *إِطَاعَنُوا*  
*They speared one another* (S, M, IA) and *إِطْلَبَ* [above]  
 (M): (b) after ط , two approximates being combined,  
 separation is allowable; and incorporation [752], by  
 change of the first into a letter homogeneous with the  
 second, and [also] by the converse A): (α) this [last],  
 says Sd, being an insertion of the second letter into the  
 first, is the antithesis of the well-known incorporation,  
 vid. insertion of the first into the second; and, says our  
 Master, is not named "incorporation", according to the  
 Readers (Sn): (β) the saying [of Zuhair Ibn Abi Sulmā  
 alMuzanī, praising Harim Ibn Sinān (Jsh),]

هُوَ الْجَوَانُ الْبَدِي يُعْطِيكَ نَائِلَهُ \* عَفْوًا وَيُظْلِمُ أَحْيَانًا فَيَظْطَلِمُ

[*He is the munificent, who gives thee his largesse spontaneously; and is wronged at times, and then puts up with that wrong* (Jsh)] is related with the three forms, *فَيَظْلِمُ*, *فَيُظْلِمُ*, and *فَيَظْطَلِمُ*; while there is also a version *فَيَنْظِلِمُ*, with ن, which has no connection with what we are discussing: (c) after *ص* also, two approximates being combined, separation is allowable, as *إِصْطَبَرَ*: and incorporation, [but only] by conversion of the second into the first, as *إِصْبَرَ*; not the converse, as *إِطْبَرَ*, because of the sibilance in the *ص*, which would be removed in [its (Sn)] incorporation [737] (A) into the *ط* after its conversion into *ط* (Sn): (α) IUK states that S says “Hārūn has told us that some of them read *أَنْ يَصْلَحَا*”<sup>1</sup> IV. 127. *That they should be reconciled*”, meaning *يَصْطَلِحَا* (Tsr), from *إِصْلَحَ* i.q. *إِصْطَلَحَ* (B): (d) after *ض* also, two approximates being combined, separation is allowable, as *إِضْطَرَبَ*: and incorporation, [but only] by conversion of the second into the first, as *إِضْرَبَ*; not the converse, as *إِطْرَبَ*, because, if the *ض* were incorporated into the *ط* [after being converted into *ط*], the lengthiness in it would be removed [737]: (α) *إِطْجَعَ* is anomalously transmitted [748], which in rarity and strangeness is like *إِلْطَجَعَ*; and the saying

مَالَ إِلَى أَرْطَاةٍ حَقِيفٍ فَأَلْطَجَعَ

[647, 682, 691] is related with the four forms : (2) a د , as in دَانَ took a loan, a ز , as in زَادَ increased, or a ذ , as in ذَكَرَ remembered, then its ت must be changed into د [693], as دَانَ incurred a debt, زَادَ increased, and ذَكَرَ remembered, orig. اِدْتَانَ , اِزْتَادَ , and اِذْتَكَّرَ : (a) the occurrence of ت after these letters is deemed heavy, because they are vocal, and ت surd ; so that a letter is put, which agrees with ت in outlet, and with these letters in vocality, vid. د : (b) when the ت of اِفْتَعَلَ is changed into د , then, (a) after د , incorporation is necessary, from the combination of two likes [731] : (b) after ز , display is allowable, as زَادَجَرَ [693] ; and incorporation, [but only] by conversion of the second into the first, as اِزَّجَرَ ; not the converse, as اِدَجَرَ , because the sibilance would be lost [737] : (c) after ذ , three modes are allowable, display, as اِذْدَكَرَ , whence

تُنْحَى عَلَى الشَّوْكِ جَرَّازًا مِقْضَبًا \* وَالْهَرَمَ تَذْرِيه اِذْدِرَاءً عَجَبًا

(A) *She (the she-camel) goes at the thorns like a cutting, trenchant sword ; and the purslane, she makes it fly in a marvellous way, where اِذْدِرَاءً is an unrestricted obj. of تَذْرِيه , agreeing with it in original derivation, like LXXI. 16. [40] (S<sub>n</sub>) ; and incorporation in its two modes, as اِدْكَرَ and اِذْكَرَ : (α) this third [mode] is rare ;*

but *فَهَلْ مِنْ مُدَكِّرٍ* LIV. 15. *Then is there any one mindful?* is anomalously read. IM's confining himself to change of the *ت* of *اِفْتَعَلَ* into *ط* after the four letters, and into *د* after the three, necessarily implies that it is retained after the rest of the letters, and is not changed. But he mentions in the Tashil that, after *ث*, it is changed into *ث*, as *اِثَّرَدَ* [above], *اِفْتَعَلَ* from *ثَرَدَ* *crumbled*; or has the *ث* [after conversion into *ت* (Sn)] incorporated into it, as *اِثَّرَدَ*: while in my opinion, says S, separation, meaning display, [is good; and some of them say *مُثَّرَدٌ* *crumbling*, which (S)] is excellent [Arabic; though the regular form is *مُثَرَّدٌ*, because the principle of incorporation is that the first is incorporated into the last (S)]: so that *اِثَّرَدَ* is said; but IM does not mention this form (A). Z pronounces incorporation to be necessary [here]: but S categorically declares that separation is allowable (Jrb); and the saying of IH that "*ث* is necessarily incorporated into it in two ways," i. e., by conversion of the first into the second, and of the second into the first, "*اِثَّرَدَ* and *اِثَّرَدَ*", requires consideration, because S mentions that *مُثَّرَدٌ* and the like are allowable (R). And *س* is (1) incorporated into it, [from the proximity of the two outlets, and the unity of the two letters in surdity; but in that case, the *ت* of

اِسْمَعِ must be converted into س , as (Jrb)] in اِسْمَعِ  
 (SH), aor. يَسْمَعُ , act. part. مُسْمِعٌ , read in اِلَيْكَ مَنْ يَسْمَعُ اِلَيْكَ  
 VI. 25., XLVII. 18. [below] (Jrb), an anomaly upon an  
 anomaly (SH), incorporation of س into a non-sibilant  
 letter being anomalous [737], and conversion of the  
 second of two approximates into the first being anomal-  
 ous [735]: (a) conversion of the second into the first is  
 hazarded (R) because اِتَمَعَ is disallowed (SH), since the  
 excellence of sibilance would then be removed [737]; but  
 the unpleasantness of the first anomaly is nullified by  
 means of the second anomaly, because, when the second  
 [of the two approximates] is converted into س , the [first]  
 س is incorporated only into a sibilant letter (R): (2)  
 separate, as اِسْتَمَعَ [above], which is good, because of the  
 difference in the two outlets, as اِلَيْكَ مَنْ يَسْتَمِعُ اِلَيْكَ  
 VI. 25., XLVII. 18. And some of them there be who  
 listen to thee [above] (Jrb). Since incorporation by  
 conversion of the second into the first is contrary to rule  
 [735], the most prevalent [practice] with ص , ض , and  
 ط , is to convert the ت of اِفْتَعَالَ into ط without incor-  
 poration, because incorporation of the first into the  
 second is disallowed with them; and اِضْطَبَّرَ , اِظْطَلَمَ ,  
 and اِضْطَرَبَ are [therefore] superior to any other [form].  
 Similarly اِزْدَانَ with [ ز and ] د is superior to اِرَّانَ with

[double]ر, and اِدَّكَرَ with د to اِدَّكَرَ with ذ ; and similarly اِثَّغَرَ with ث is superior to اِثَّغَرَ [716] with ث , and اِسْتَمَعَ with retention of the ت unaltered to اِسْمَعَ (R). IM also mentions in the Tashīl that the ت is sometimes changed into د after ج , as اِجْدَمَعُوا for اِجْتَمَعُوا , and اِجْدَزْ for اِجْتَزْ , whence فَقُلْتُ لِصَاحِبِي اَلْحِ [693] : but this is not to be copied ; though the apparent [purport] of IM's language in one of his books is that it is a *dial.* of some of the Arabs ; and, if this be correct, then it may be copied (A). And there is nothing to prevent incorporation of ج into the ت , although it has not been heard, as اِتَّبَعَ for اِتَّبَعَ *flashed*, because ج is incorporated into ت , as before shown [749]. S says that some of the Arabs, whose Arabic is approved, assimilate [these four letters (S),] ص , ض , ط , and ظ , with the ت of the *pron.* [in فَعَلْتُ (S)], to the same letters [with the *aug.* ت ] in اِفْتَعَلَ , because the ت of the *pron.* is as closely attached to the *v.* as the ت of اِفْتَعَلَ to what is before it : so that they say فَكَضَطْ بِرَجُلِي [692] and حِصْطْ عَنْهُ *I turned away from him*, [خُضْطْ , ] خَبْطُهُ *I stamped on it*, and حَفْطُهُ *I kept it* (R), meaning [فَكَصْتُ and] حَصْتُ , [خُصْتُ , ] خَبَطْتُهُ , and حَفِطْتُهُ (S), [but] converting the ت of the *pron.* into ط in all of them (R) ; and we have heard them recite this verse by 'Alkama Ibn 'Abada



وَفِي كُلِّ حَيٍّ قَدْ خَبَطَ بِنِعْمَةٍ \* فَحَقَّ لِشَاسٍ مِنْ نَدَاكَ ذَنْوَبٌ  
 [246] (S). And so, says he, some of them say عُدُّهُ *I visited him*, [meaning عُدَّتُهُ (S),] by conversion of the ت into د, as in اِدَّانَ [above] (R); and they say نَقَدُّهُ *I tested it*, meaning نَقَدَّتُهُ (S): while on the analogy of this *dial.*, says Sf, the ت of the *pron.* should be converted into د whenever it is preceded by د, ذ, or ز, as [the ت is] in اِنْتَعَلَ; but § does not transmit it from them, except in the case of the undotted د (R). [In other words] they assimilate the ت of the *pron.*, [when one of these letters occurs before it (IY),] to the ت of اِنْتَعَلَ (M, Jrb): so that they say خَبَطَهُ [above], حَصَطُ [692] (M), and حَفِطُ (IY); and فُرِذُ [693], عُدُّهُ [above], and نَقَدُّهُ: meaning خَبَطْتُ, حَصَتُ, [and حَفِطْتُ (IY);] and فُرِزْتُ, عُدْتُ, and نَقَدْتُ (M). The reason of the assimilation is that the ت, being the *pron.* of the *ag.*, which is like part of the word [20], is like the ت of اِنْتَعَلَ in being part of the word. Since, then, it is assimilated to the ت of اِنْتَعَلَ, and occurs after the letters with which its combination is disliked, they convert it, in such as خَبَطْتُ and حَصَتُ, into ط, because of its occurrence after the letter of covering; and, in such as فُرِزْتُ and عُدْتُ, into د, because of its occurrence after ز and د, respectively. And therefore incorporation

becomes necessary in *خَبَطُ* and *عُدُّ*, from the combination of two likes; and anomalous upon anomalous in *حَصَّطُ*, by conversion of the ط into ص, as *حُصَّ*, like *إِصْبَر*; and weak in *فَزُدُّ*, by conversion of the د into ز, as *فَزُرُّ*, like *إِزَّان*: while, in these [last] two, the first [of the two approximates] may not be converted into the second, and incorporated, as *حَطَّ* and *فُدُّ*, lest the sibilance of the ص and ز be lost [737] (Jrb). And, because the ت of the *pron.* is so closely attached to what is before it, incorporation is more frequent in such as *أَخَذْتُ* *I took*, *بَعَثْتُ* *I roused*, and *حَفِظْتُ* *I kept*, than in *إِحْفَظْ تِلْكَ* *keep that* [fem], *ابْعَثْ تِلْكَ* *Rouse that*, and *خُذْ تِلْكَ* *Take that* [752] (R). It is therefore better to say *إِحْفَظْ تِلْكَ*, *خُذْ*, and *ابْعَثْ تِلْكَ*, separating [the two approximates], than *حَفِظْتُ*, *أَخَذْتُ*, and *بَعَثْتُ*: though this is good Arabic; and we have been told, by one whom we do not suspect, that he heard them say *أَخَذْتُ*, separating [the د and ت] (S). But conversion of the ت of *إِنْتَعَالُ* [into ط, د, ت, and س] is more frequent than conversion of the ت of the *pron.* into ط or د, as *فَكَصَّطُ* and *خَبَطُ* [above], *فَزُدُّ* and *عُدُّ*, because the ت of the *pron.* is, in every case, a [separate] word, though it is like part [of the v.] (R). And, says S, the more racy and excellent

of the two *dia*'s. is not to convert it (M) into ط [or د ], because the ت here is the sign of the *pron.*, [put only to denote a meaning (S) ;] and is not inseparable from the *v.*, since, when you understand the third *pers.*, you say فَعَلَ *He did* [161], in which there is no ت : whereas the ت in اِنْفَعَلَ is not inserted to denote a meaning, and afterwards excluded ; but اِنْفَعَلَ is a formation [482, 492] wherein an *aug.* [ ت ] is inserted [678] that does not quit it ; while the ت of the *pron.* is not like that, because it is equivalent to a separate [word] (IY). And [IH states that] such [forms] as خَبَطَ and حَصَطَ , فُرِذَ and عُدَّ , for خَبَطْتُ and حَصَتُ , فُرِزْتُ and عُدْتُ , are anomalous (SH). S says that, when ت is mobile, and these letters after it are quiescent, there is no incorporation, meaning [in] such as اِسْتَطَعَمَ *tasted* [757], اِسْتَضَعَفَ *deemed weak*, and اِسْتَدْرَكَ *amended*, because the first [of the two approximates] is mobile, and the second quiescent ; so that there is no way to incorporation (M), the principle of which is that the first should be quiescent [731] : and, since there is no way to incorporation, alteration is not allowable, because alteration is only a consequence of incorporation (IY). And اِسْتَدَانَ *asked a loan*, اِسْتَضَاءَ *sought to get light*, and اِسْتَطَالَ *was lengthy, elongated*, are in the same predicament, because their ف is meant to be

understood as quiescent (M), since the *o. f.* is *اِسْتَدَيِّنَ*, *اِسْتَضَوْا*, and *اِسْتَطَوَّلَ* [757] (IY). The *ت* is not incorporated in such as *اِسْتَطَاعَ* *was able* and *اِسْتَدَانَ* [above], because incorporation would exact mobilization of the *س*, which is not mobile, having no share in any vowel; and also because the second is virtually quiescent, since its vowel is adventitious, transferred to it from the following letter, [the *o. f.* being *اِسْتَطَوَّعَ* and *اِسْتَدَيَّنَ*]: while the reading of *Hamza* *مِنْ اِسْتَطَاعَ* III. 91. [150], with incorporation, is anomalous (R).

§. 757. When there is a *ت* at the beginning of the *aor.* of *تَفَعَّلَ* and *تَفَاعَلَ*, then, two *ت* s being combined, you may lighten them by [one of] two things, (1) elision [759], which is more frequent (R); [so that] in what begins with two *ت* s you sometimes confine yourself to one, as *تَبَيَّنَ اَلْعَبْرُ* *The admonitions are plain* (IM), orig. *تَتَبَيَّنُ* with two *ت* s, the first the *ت* of the *aor.* [404, 678], and the second the *ت* of *تَفَعَّلَ* [482, 678]: (a) the cause of the elision is that, since the combination of two likes is too heavy for them, and there is no way to incorporation [case 2 (a, a)], because it would lead to importation of the *conj. Hamza*, which is not [found] in the *aor.* [668], they deviate to alleviation by eliding one of the two *ت* s, and this elision is very frequent,

whence many passages in the Kur, as تَنْزِلُ الْمَلَائِكَةُ وَالرُّوحُ  
 XCVII. 4. *The Angels and the Spirit descend* [below],  
 XI. 107. [645], and XCII. 14. [759] (A) : (b) when you  
 elide (R), (a) the opinion of S [and the BB (A)] is that  
 the elided is the second ت , because the heaviness arises  
 from it (R, A) ; and because the aoristic letters are  
 added before the ت of تَفَعَّلَ [or تَفَاعَلَ] to be a sign [369,  
 404, 671], while the adventitious displaces the perma-  
 nent when the combination of the two is disliked ; and,  
 says S, because it is the one that is incorporated in  
 تَطَيَّرَ shielded himself [731 (condition 1, b, a)] and  
 [below] (R) : and that [opinion] is distinctly expressed  
 by IM in the CK (A) : (b) the KK say that the elided is  
 the first (R) : (α) IM says in the Tashīl “ The elided is  
 the second, not the first, contrary to the opinion of  
 Hsh ” [the Blind (Sn)], meaning that the opinion of  
 Hsh [alone] is that the elided is the first, whereas others  
 transmit it from the KK [generally] (A) : (c) some  
 allow [either of] the two matters : (d) the remaining  
 ت is not incorporated into the letter after it, whether  
 this be like it, as in تَتَارَكُونَ *Ye mutually relinquish* ; or  
 approximate to it, as in قَدْ كُرُونَ VI. 153. *Ye will*  
*remember* : lest elision and incorporation be combined  
 at the beginning of a word ; whereas their rule is to be  
 at the end [719, 731 (condition 1, f, c, aa)] (R) : (α) it

is said in the CHd that Z's saying "[They do not incorporate in such as تَذَكَّرُونَ (M)] lest they combine elision of the " first "ت and incorporation of the second" does not indicate that the two ت s, when neither of them is elided, [as in تَتَذَكَّرُ,] are incorporated, one into the other; for this is not allowable [in inception], because of what we have explained [668]: but it only notifies that the reason why incorporation of the second [ت] into the subsequent letter [ذ] is disallowed is that one of the two ت s is elided; so that, but for the elision, this incorporation would be allowable, [as تَذَكَّرُ]: and this is a true saying (Jrb): (c) IM points out, by the [form of his] *ex.* [above], that this [elision] is [found] only in the *aor.* occurring in inception [case 2 (d, e)], because it is here that incorporation is impracticable; whereas in the *pret.* [below], as تَتَابَعُ [731], incorporation is not impracticable; and similarly in the *aor.* occurring in continuity [after a mobile or a letter of prolongation], as [will be] explained [case 2 (b, a)]: (d) he says in the CK "And that", meaning alleviation by elision, "is sometimes done to what is headed by two ن s, whence the reading [of the people of Makka (K)] transmitted by IJ وَ نُزِّلَ الْمَلَائِكَةُ تَنْزِيلًا XXV. 27. And We shall send the Angels down [with elision of the ن (K, B) of the word (B), which is the ن of the v., from

نَنْزِلَ (K)]; while this reading contains a proof that the elided out of the two ت s of تَنْزِلَ, when تَنْزِلَ XCVII. 4. [above] is said, is only the second, because the elided out of the two ن s of نَزَلَ [or more plainly and properly نَزَلَ (Sn)] is the second": this is his language; and hence, says BD, according to the most obvious [explanation], وَكَذَلِكَ نُجِي الْمُؤْمِنِينَ XXI. 88. *And so will We save the believers* in the reading of [Ibn 'Āmir and (B, Aud) Abū Bakr (B)] 'Āṣim, orig. نُنَجِّي, [the second ن being elided, like the second ت in تَطَاعُرُونَ II. 79. *Helping one another* (B),] for which reason its final is quiescent (A): (2) incorporation, but only when the first ت is preceded by a mobile, as قَالَ تَنْزِلَ *He said, Thou descendest* [731, 759] and قَالَ تَنْابِزُونَ *He said, Ye miscall one another*; or a letter of prolongation, as قَالُوا تَنْزِلَ *They said, Thou descendest* [759], وَلَا تَنْابِزُوا XLIX. 11. *Nor miscall one another*, and قُولِي تَتَابِعُونَ *Say thou [fem.], Ye follow one another*: (a) they do not incorporate if the first ت be (a) not preceded by anything, since, if they incorporated, the conj. Hamza would [have to] be imported, whereas the aoristic letters must take the first place, because their indication is strong [369, 404, 671]; and also the word would be too heavy, contrary to the pret., since, when you say إِتَابَعَ [731] or إِتَّبَعَ *pursued*, it

is not found to be so heavy as اِتَّقَزَلْ and اِتَّقَابُزُونَ : (b) preceded by a quiescent other than a letter of prolongation, whether a soft letter, as لَوْ تَتَّقَابُزُونَ *If ye were to miscall one another*, or any other, as بَلْ تَتَّقَابُزُونَ *Nay, ye miscall one another*, since that quiescent would then need to be mobilized ; and the lightness accruing from incorporation would not remain, by reason of the heaviness accruing from the mobilization of that quiescent : while the readings of Bz كُنْتُمْ تَمْنُونَ III. 137. [below] and اَلْفِ شَهْرٍ تَقَرَّلْ XCVII. 3, 4. *A thousand months*. [*The Angels and the Spirit*] descend [above], with incorporation, notwithstanding the combination of two quiescents [754], are not particularly strong (R) : (b) IM in the CK, followed by his son [in the C (Tsr)], mentions that, when you incorporate [the first ت into the second (Tsr)], you import the *conj.* Hamza (Aud), in order that, by its means, the articulation of the ت made quiescent for incorporation may be accomplished, as اِتَّجَلَّى for تَتَجَلَّى [731] (Tsr) ; but [this requires consideration, because (Tsr)] God has not created any [chaste speaker, so far as we know, who prefixes the (Tsr)] *conj.* Hamza at the beginning of the *aor.* [668] (Aud) : (a) what other GG mention is that, in the *v.* beginning with two ت s, (α) if it be a *pret.*, as تَتَّبَعَ and تَتَّبَعْ [above], incorporation, with importation of the *conj.* Hamza, is allowable,



as *تَذَكَّرُ* and *إِتَّبَعَ* [above] : (  $\beta$  ) if it be an *aor.*, as *تَذَكَّرُ* *Thou callest to mind* [668], then, if it be inceptive, incorporation is not allowable, because importation of the *conj.* Hamza, which is not [found] in the *aor.*, would be entailed ; but it may be alleviated by eliding one of the two *ت* s [above] : and, if it be continuous with what precedes it, incorporation is allowable after a mobile or a letter of softness [and prolongation], as LXVII. 8. and II. 269. [731], because, in that [position], importation of the *conj.* Hamza is not needed (A) : (c) incorporation of this sort is [found] only in continuity, not in inception (Aud) : Hf says “ If the speaker pauses, he begins [again] with display [of the two *ت* s] ; and the *conj.* *ا* may not be prefixed to it, because the *conj.* *ا* is not prefixed to the *aor. v.* ” : while IM in one of his books mentions this question correctly, saying that incorporation of the aoristic *ت* into another *ت* is allowable after a letter of prolongation or a vowel, as II. 269. and LXVII. 8. [above] (Tsr) ; and Bz reads with that [incorporation] in continuity, as II. 269., *وَلَا تَبَرَّجْنَ* XXXIII. 33. *And display not your finery*, and *كُنْتُمْ* *تَبَرَّجْنَ* III. 137. [below] (Aud), *orig.* *تَتَبَرَّجْنَ*, and *تَتَبَرَّجْنَ* with two *ت* s, the first of which is incorporated into the other (Tsr) : (d) if you mean to lighten [the *aor.*] in inception, you elide one of the two *ت* s, which

is the second (Aud), agreeably with the opinion of S and the BB, because the heaviness accrues from it (Tsr); not the first, contrary to the opinion of Hsh [above] (Aud) the Blind, and his school the KK, whose argument is that the second ت in تَفَعَّلَ denotes a meaning, like *quasi-passivity* [332, 432, 486, 678], which its elision would eliminate [759] (Tsr): (e) that [elision] is allowable in continuity also, as XCII. 14. [759] (Aud), *orig.* تَتَلَطَّى, where, if the *v.* were a *pret.*, تَلَطَّطْ would be said, because femininization [of the *v.*] is necessary with the tropical [*fem.* as *ag.*], when it is an attached *pron.* [21, 263] (Tsr); and لَقَدْ كُنْتُمْ تَمَنَّوْنَ الْوَيْتَ III. 137. *And assuredly ye were wishing for death* [above] (Aud), *orig.* تَمَنَّوْنَ (Tsr). When the *aor. v.* is in the *pass.*, as تَتَدَارَكُ *Thou wilt be overtaken* and تَتَحَمَّلُ *Thou wilt be borne, or put up with* [759], elision or incorporation is not allowable, because the two vowels, being different, are not deemed heavy, like two identical vowels; and also because confusion would occur between تَفَعَّلَ and تَفَعِّلُ from تَفْعِيلُ if you elided the second ت, and between تَفَعَّلَ and تَفَعَّلُ if you elided the first (R). Similarly (Jrb) the ت of [the *pret.* in the two *conjugs.* (R)] تَفَعَّلَ and تَفَاعَلَ is sometimes incorporated [in continuity and inception (Jrb)] into [the ف, when it is one of (R)] the [twelve (R)] letters into which [we have mentioned that

(R)] *ت* is incorporated [745, 746, 748, 752] (SH), (1) *ت* , as *اتَّسَّ* shielded himself [above] (R) ; (2) *ط* (R, Jrb), as *إِطَّيَّرَ* [332, 731 (condition 1, d, a, α)] (R) ; (3) *د* (R, Jrb), as *إِدَّارَأْتُمْ* Ye repelled one another (R) ; (4) *ظ* (R, Jrb), as *إِظَّالَمُوا* They wronged one another (R) ; (5) *ذ* (R, Jrb), as *إِدَّأَكُرُوا* They called to mind, one with another (R) ; (6) *ث* (R, Jrb), as *إِثَّالَفْتُمْ* Ye were sluggish [667, 682, 731] (R) ; (7) *ص* (R, Jrb), as *إِصَّابَرْتُمْ* Ye bore patiently one with another (R) ; (8) *ز* (R, Jrb), as *إِزَّيَّنَ* adorned himself (R) ; (9) *س* (R, Jrb), as *إِسَّاعَ* listened and *إِسَّانَطَ* dropped ; (10) *ض* , as *إِضَّارَبُوا* They fought together [487] and *إِضَّرَعَ* humbled himself ; (11) *ش* , as *إِشَّاجَرُوا* They became embroiled ; (12) *ج* , as *إِجَّارُوا* They competed, one with another (R). The conj. Hamza is then imported in inception, as *إِطَّيَّرُوا* They augured ill, *إِزَّيَّنُوا* They adorned themselves, *إِثَّالَفُوا* They were sluggish, and *إِدَّارَكُوا* [667, 682, 737] (SH), orig. *تَطَّيَّرُوا* , *تَزَيَّنُوا* , *تَثَّالَفُوا* , and *تَدَّارَكُوا* : whereas in the interior [of the word or sentence] the Hamza is not needed, which is obvious, as *يَطَّيَّرُوا* VII. 128. *They deem Moses and those who are with him to be unlucky*, *إِذَا أَخَذَتِ الْأَرْضُ* X. 25. *Until, when the earth taketh its*

garniture, and bedecketh itself, فِي سَبِيلِ اللَّهِ آتَّأَلْتُمْ إِلَى IX. 38. In the cause of God, ye are depressed down to the ground, and إِذْ قَتَلْتُمْ نَفْسًا فَآذَارَأْتُمْ II. 67. And, when ye slew a soul, and then contended one with another. And اِفْتَعَلُوا and اِرْيَبُوا are not اِطْيَرُوا, because, if they were, then اِطَارُوا and اِرْأَبُوا would have to be said [756]; and similarly اِثَّأَلُوا and اِدَارَكُوا are not اِفْتَعَلُوا, but اِفْعَالُوا, for which reason the ا comes, established between the ف and ع (Jrb). This incorporation is universally applicable to *pret.*, *aor.*, *imp.*, *inf. n.*, and *act.* and *pass. parts.* [731 (condition 1, d, a, α)] (R). When one of these letters occurs after the ت in the *conjug.* of اِسْتَفْعَال [332], the ت is not incorporated into it, whether these letters be quiescent, as in اِسْتَدْرَكَ and اِسْتَطْعَم [756], because [then] the condition of incorporation is missing : or be mobile through transformation, as in اِسْتَدَانَ and اِسْتَطَالَ [756], because [then] the ف, though mobile, is meant to be understood as quiescent, the *o. f.* being اِسْتَدَيْنَ and اِسْتَطَوَلَ; and because, if the ت were incorporated, the س would be mobilized, by having the vowel of the ت thrown [back] upon it, whereas the س of اِسْتَفْعَلَ is only quiescent. Similarly the ت is not incorporated [even] into ت in a case like

this, as اسْتَبَعَ desired [him] to follow and اسْتَبَاب called upon [him] to repent (Jrb). And such as اسْطَاعَ, [with the ت (Jrb)] incorporated [into the ط (Jrb)], while the sound of the س remains, is extraordinary (SH), because two quiescents are combined (Jrb); but is [found] in the reading of Ḥamza (R, Jrb) فَمَا اسْطَاعُوا أَنْ يَظْهَرُوهُ XVIII. 96. Then they were not able to surmount it [680, 759], whom the GG charge with a mistake: F says "since there is no throwing the vowel of the ت [back] upon the س, which is never mobile, two quiescents are combined" (R).

§. 758. In this section Z draws attention to some ns. in which incorporation occurs irregularly, but has been so often heard from the Arabs that it becomes anomalous in rule, universal in usage (IY). One instance of anomalous incorporation is سِت [689, 735] (M). The o. f. of سِت [and سِتَّة (IY)] is سِدْس (S, M, AArb, R) and سِدْسَة, with د (IY), which is proved by the dim. (AArb, IY) سُدَيْس (AArb) [and] سُدَيْسَة [282] (IY), and the [broken (AArb)] pl. اَسْدَاس (AArb, IY), the dim. and broken pl. being formations in which things are restored to their o. fs. [260, 275] (IY); [and] by the evidence of تَسْدِيس [689]. د and س are approximate in outlet, because each of them is from the tip of the

tongue [732]: but, if you converted the  $\text{د}$  into  $\text{س}$ , as is the rule [752], then three  $\text{س}$  s would be combined; while conversion of  $\text{س}$  into  $\text{د}$  is not allowable, from fear of removing the excellence of sibilance [737]. And, notwithstanding the approximation of  $\text{د}$  and  $\text{س}$  in outlet, they are incongruous in quality, because  $\text{د}$  is vocal, rigid; while  $\text{س}$  is surd, lax. Their approximation, then, [in outlet] is a motive for not combining them displayed [735], and so is their incongruity [in quality]; while conversion of one into the other is impossible, as before stated: so that nothing remains but to convert them into a letter akin to both, vid.  $\text{ت}$ , which is from the same outlet as  $\text{د}$ , and is like  $\text{س}$  in surdity (R). And hence  $\text{وَدَّ}$  [736], in the *dial.* of Tamīm, *orig.*  $\text{وَدَّ}$  [737], which is the Hījāzī, the excellent *dial. var.* (M). The Banū Tamīm make the  $\text{ت}$  quiescent, as they make [the  $\text{خ}$ ] in  $\text{فَحِخْد}$  [368]; and then incorporate, because, when the first of two approximates is mobile, it is not incorporated. But this [procedure] is not regular, because it would sometimes produce confusion with the reduplicated; so that they dislike  $\text{وَدَّ}$  and  $\text{وَدَّ}$  for the *inf. n.* of  $\text{وَدَّ}$ . *aor.*  $\text{يُطِد}$ , and of  $\text{وَدَّ}$ , *aor.*  $\text{يَتِد}$ ; the excellent [form], according to them, being  $\text{طِدَّة}$  and  $\text{تِدَّة}$  [736] (IY). And similarly  $\text{عِدَّان}$  for  $\text{عِتْدَان}$  (M), pl. of  $\text{عَتَرْد}$  [736]. It has two *dial. vars.*,  $\text{عِتْدَان}$  and  $\text{عِدَّان}$ : but, as

for عِدَّانٌ, it is anomalous, like وَدٌ for وَدٌ [above]; being liable to be confounded with the reduplicated, because the two [د s] are in one word (IY). And some of them say عَتَدٌ [as *pl.* of عَتَدٌ, on the principle of رُسُلٌ *pl.* of رُسُولٌ (IY)], for escape from this (M) incorporation in عِدَّانٌ (IY).

§ 759. In some concurrences of two likes or two approximates they deviate to elision, because incorporation is unattainable (M). Although there is no incorporation in this sort of alteration, the GG class it as an incorporation, and name it so, because, like incorporation, it is a kind of transformation for alleviation, from dislike to the combination of two homogeneous [letters] (IY). Euphonic elision, [i. e., regular elision for a cause, as in عَصَاً and قَاضٍ (R),] and curtailing, [i. e., irregular, elision, as in يَدٌ and دَمٌ (R),] have been previously mentioned [281, 697, 719]. And another [kind of elision] occurs in (1) [the *aor.* of (R, MASH)] تَفَعَّلَ and تَفَاعَلَ (SH), in the *act.* voice (MASH), with the aoristic ت, as premised [757] (R): (a) when the ت of تَفَعَّلَ and تَفَاعَلَ has another ت adjoining it in the *aor.*, then (a) the two may be put together, which is the *o. f.*, as تَتَخَرَّجُ عَلَيْهِمْ XLI. 30. [The Angels] descend upon them: (b) one of them may be elided, because two likes are combined,

and incorporation is not possible, since, if the first **ت** were incorporated into the second, then quiescence of the first, and importation of the *conj.* Hamza, which is not [found] in the *aor.*, because of what has been mentioned [668, 757], would be unavoidable; and, since incorporation is not possible, and they deem the two likes heavy, one of them has to be elided, as **فَأَنْذَرْتُكُمْ** **تَلَطَّى** XCII. 14. *Therefore have I warned you of a fire that blazeth* [757] and **فَأَنْتَ لَهُ تَصَدَّى** LXXX. 6. *To him dost thou address thyself* [below]: (α) it is prescribed as a condition of this elision that both **ت** **س** should be pronounced with Fath: for, if one of them be pronounced with Damm, by reason of the *v.*'s being in the *pass.*, as in **تُتَكَمَّلُ** [757], elision is not allowable, because, if you elide the first, saying **تَكَمَّلُ**, this is liable to be mistaken for the *act.*; and, if you elide the second, saying **تُكَمَّلُ**, this is liable to be mistaken for the *conjug.* of **تَفْعِيلُ**: (β) the elided is held by S and the BB to be the second, because the first is a letter put to denote the meaning of the *aor.* [404], and because the heaviness arises from the second: but is said [by the KK] to be the first, because the second denotes a meaning, like *quasi-passivity*, which its elision would eliminate; and because incorporation, in continuity, as in **قَالُوا تَنْزِلُ** and **قَالَ تَنْزِلُ** [731, 757], is, as respects the form,



an elision of the first, so that they, as it were, elide what they are wont to incorporate (Jrb): [(b) the language of Jrb in (a, b) above, as also of A in §. 757 (case 1, c), is rather confusing; and the rule deducible from the authorities may be stated thus:—When the *aor.* is meant to be lightened, which is quite optional, then elision is (a) necessary if the *aor.* be ( $\alpha$ ) inceptive, as A assumes it to be in IM's *ex.* <sup>تَبَيَّنَ</sup> <sup>أَلْعَبَرُ</sup>, where, on this assumption, incorporation is impossible, because it would involve importation of a *conj.* Hamza; ( $\beta$ ) preceded by a quiescent other than a letter of prolongation, as in XCII. 14. (above), where incorporation is impossible, because it would involve an unpardonable concurrence of two quiescents: (b) allowable, if the *aor.* be preceded by ( $\alpha$ ) a mobile, as in LXXX. 6. (above) and LXVII. 8. (731), where incorporation is possible, because it does not involve any concurrence of two quiescents; ( $\beta$ ) a letter of prolongation, as in II. 269. (731), where incorporation is possible, because it involves only a pardonable concurrence of two quiescents: (c) thus elision is, as R says in §. 757, more frequent than incorporation, because it is allowable where incorporation is possible, and necessary where incorporation is impossible:] (2) such as <sup>مَسْتُ</sup> [728], <sup>أَحَسْتُ</sup>, and <sup>ظَلْتُ</sup> (SH): (a) elision of the ع occurs rarely in the *dial.* of Sulaim [below], and is sometimes

used by others, because of their dislike to the combination of two likes ; so that they elide what ought to be incorporated, i. e., the first of the two likes, when incorporation is impracticable [from the quiescence of the second] : (b) then, if the letter before the first be (a) quiescent, the vowel of the first must be transferred to it, as أَحَسْتُ *I perceived* and يُحَسِّنُ *They [fem.] perceive*, whence وَفَرَنَ XXXIII. 33. *And bide ye*, [with Kasr of the ق (K), from فَرَ, aor. يَقَرُّ (K, B),] according to one account [see (g, b) below] (R), the first of the two , s of قِ افِرَرَن being elided, and its Kasra transferred to the ق (K, B), as you say ظَلِنَ [see (c, c) below] (K), and the conj. Hamza then dispensed with (B) : (b) mobile, the vowel of the first, if a Kasra or Damma [below], may be elided or transferred to the letter before it, as ظَلْتُ [below], with Fath or Kasra of the ظ , [for ظَلْتُ ;] and similarly كُنْتُ, with Fath or Damm of the ف , for كُنْتُ *I was intelligent* : (α) that [Kasr or Damm of the ف] is to make the measure of the v. plain, as we explained [705] about the Damma of قُلْتُ [or rather ظَلْتُ] and the Kasra of بَعْتُ [or rather خَفْتُ and هَبْتُ] : (β) this elision is more frequently used by them in the pret. than in the aor. and imp. [below] (R) : (c) when the v. is tril., pronounced with Kasr of the ع , and its ع

and ج are homogeneous, as ظَلَّ [447, 453], it is used, when an attribute of a mobile [*nom.* (Tsr)] *pron.*, in three forms, complete, as ظَلَيْتُ [731] (Aud), with dissolution of incorporation, because of the concurrence of two quiescents (Tsr); and docked of the ع [below], after, or without, transfer of its vowel [to the ف (Tsr)], as ظَلْتُ, [like مَلْتُ *I was awry* (KF), with Kasr (Tsr),] and ظَلْتُ (Aud), like لَسْتُ [703, 707] (KF), with Fath, of the ف, and with elision of the first ج from both, because incorporation, notwithstanding the combination of two likes, is impracticable, on account of the attachment of the *pron.* [731 (condition 11, a)], whereas alleviation is sought: (a) the first ج, which is the ع [above], is distinguished by the elision because it is [the one] incorporated [in ظَلَّ]: but the elided is said [by some] to be the second, [which is the ج of the word,] because the heaviness accrues only [upon arrival] at it: (b) the Fath of the ف is because, when the [first] ج with its vowel is elided, the ف remains pronounced with Fath; while the Kasr is because, when the ظ has the vowel of the [first] ج transferred to it after being made quiescent, and the ج is elided, the ف remains pronounced with Kasr (Tsr): (c) similarly in the case of [ظَلَيْتَ, ظَلَيْتِ, ظَلَيْتُمَا, ظَلَيْتُمْ, and (Tsr)] ظَلَلْنَ (Aud), without any difference: (α) you say ظَلَيْتُ أَفْعَلُ *I passed the day*

doing, with Kasr of the ط , *inf. n.* [ ظَلُّوْ and (KF)] ظَلُّوْ , when you do it in the *day*, not in the *night* [453]: (β) IJ mentions that Kasr of the ط is the *dial.* of the people of the Hijāz, and Fath the *dial.* of Tamīm: but he ought to say the converse; for Fath occurs in the Kur, which was revealed in the *dial.* of the people of the Hijāz (Tsr), as فَظَلَمْتُمْ تَفَكَّهُوْنَ LVI. 65. And then ye would have spent the day wondering (Aud): (d) the apparent [effect] of the unrestrictedness [in the language] of IHsh is that this elision is universal in every reduplicated *v.* pronounced with Kasr of the ع , which is the opinion of Shl: but S distinctly declares that it is anomalous, occurring only in two words of the unaugmented] *tril.*, vid. مَسَّتْ and ظَلَّتْ , and a third word of the augmented *tril.*, vid. أَحَسَّتْ for أَحَسَّتْ; and IU is one of those who hold it not to be universal: while IM transmits in the Tashil that it is the *dial.* of Sulaim [above] (Tsr): (α) as for أَحَسَّتْ , it has only one form, Fath of the ح , because the vowel of the ع is thrown [back] upon it; since, if they elided the first س with its vowel, two quiescents, the ف and the last س , would be combined, which would lead to a second alteration [663]: and, for that reason, they say أَحَسَّتْ , not otherwise; and, accordingly, they cite

سَوَىٰ أَنْ أَلْعَتَايَا مِنَ الْمَطَايَا \* أَحَسَّنَ بِهِ فَهِنَّ إِلَيْهِ شَوْسُ

(IY), by Abū Zubaid atTā'i *Except that the well-bred camels of the riding-beasts perceived him (the lion), so that they were looking askance at him*, orig. أَحْسَنَ (N) :

(b) sometimes they say أَحْسَيْنَ, as though the duplicate letter were transformed by conversion into ي, on the

principle of أَظْفَارِي [685](IY), (e) I Amb transmits

elision is one word pronounced with Fath [of the ع],

vid. هَمْتُ for هَمْتُ I purposed; while the unrestricted-

ness of [IM's language in] the Tashīl includes the [v.]

pronounced with Fath of the ع and the [one] pronounced

with Kasr, the tril. and its augmented (Tsr) : (f) if the

[reduplicated (Tsr)] v. [pronounced with Kasr of the

ع (Tsr)] be an aor. or imp. [above] conjoined with the

و of females, the first two forms, [completion, and

elision of the ع after transfer of its vowel to the ف

(Tsr),] are allowable, as يَقْرَرْنَ *They bide* and اِقْرَرْنَ *Bide*

*ye*, [with completion and dissolution (Tsr);] and يَقْرِنَ

and قَرِنَ [above] (Aud), with elision of the ع, and trans-

fer of its vowel to the ف, which is the ق (Tsr) : (g)

only completion is allowable in such as قَدْ إِنَّ صَلَّتْ

XXXIV. 49. *Say thou, If I err* and فَيُظَلِّلَنَّ رَوَاكِدَ عَلَيَّ

XLII. 31. *And then they become motionless on its*

*back*, because the ع is pronounced with Fath : (α) Nāfi'

and 'Aṣim read وَقَرْنَ XXXIII. 33. [above] with Fath

(Aud) of the ق , *imp.* of قَرَرْتُ بِالْمَكَانِ *I bode in the place*,  
*aor.* أَقَرُّ بِهِ , with Kasr [of the ع ] in the *pret.*, and Fath  
in the *aor.*; so that, in the *imp.* [ اقْرَرَنَّ (K) ], two likes  
being combined, the first of which is pronounced with  
Fath, what is done to أَحَسْتُ [above] is done to it, *vid.*  
elision of its ع (Tsr), [i. e.] the [first] ر , the Fatha of  
which is thrown upon the letter before it (K) : but this is  
rare, because it is [an alleviation of the (Tsr) *imp.*] pro-  
nounced with Fath [of the ع ] ; and because the well-  
known [form] is قَرَرْتُ فِي الْمَكَانِ *I bode in the place* with  
Fath, *aor.* أَقَرُّ with Kasr ; while its converse, [*vid.* قَرَرْتُ  
with Kasr, *aor.* أَقَرُّ with Fath (Tsr),] is [generally  
found] in قَرَرْتُ عَيْنًا *I was cool in eye*, [with Kasr (Tsr),]  
*aor.* أَقَرُّ (Aud), with Fath : (b) some hold that قَرَنَ  
*assemble ye*, according to the reading with Fath, is an  
*imp.* from قَارَ , *aor.* يَقَارُ , [i. q. اجْتَمَعَ (K, B) ;] and that  
قَرَنَ *be grave*, according to the reading with Kasr, is an  
*imp.* from وَقَرَ , *aor.* يَقَرُّ , *inf. n.* وَقَارُ , being docked of  
the ف , like عَدَنَ *Promise ye* [fem.] : (h) IM, in the  
Kāfiya and its commentary, allows the [v.] pronounced  
with Damm [above] of the ع to be coordinated with the  
[one] pronounced with Kasr, as غُضِّنَ for اُغْضِضْنَ *Lower*  
*ye*, arguing that dissolution [of incorporation] in the [v.]

pronounced with Damm [of the ع] is heavier than in the [one] pronounced with Kasr; and that, if dissolution in the [one] pronounced with Fath [may] be escaped by recourse to elision in the قَرَن pronounced with Fath of the ف [above], *a fortiori* may that be done in the [v.] pronounced with Damm, [like غُضِنَ] : but, says he, I have not seen it reported (Tsr) : (3) اسْطَاعَ , aor. يَسْطِيعُ [382, 680] (SH), orig. اسْتَطَاعَ , aor. يَسْتَطِيعُ : (a) this [o. f.] is the best-known *dial. var.*, i. e., [with] omission of elision, and of incorporation : (b) after it is اسْطَاعَ , aor. يَسْطِيعُ [above], with Kasr of the [conj.] Hamza in the *pret.*, Fath of the aoristic letter, and elision of the ت of اسْتَفْعَلَ , since incorporation is impracticable, notwithstanding the combination of two approximates, [the ت and ط ,] because, if the vowel of the ت were transferred to the preceding letter, then the س , which has no share in any vowel, would become mobile ; and, if it were not transferred, then two quiescents would concur, as in the reading of Hamza [757] : so that, since this word is much used, contrary to اسْتَدَانَ [756, 757], and alleviation is [therefore] intended, while incorporation is impracticable, the first [of the two approximates] is elided, as [is the first of the two likes] in ظَلْتُ and أَحْسْتُ [above] ; and elision here is more appropriate,

because the first, vid. the ت , is *aug.* : the Kur has  
 'يُظْهِرُوا أَنَّ أَسْطَاعُوا XVIII. 96. [680, 757] : (c) as for  
 'يُسْطَاعُ [671], with Damm of the aoristic letter, its *pret.* is  
 'أَسْطَاعَ [671, 681. A, 682, 690], with Fath of the *disj.*  
 Hamza, which is of the *conjug.* of اِفْعَالٌ , as before stated  
 in the chapter on the Augmented [680] (R) : (d) there  
 occurs [in their speech اِسْتَاعَ, with Kasr of the *conj.* Hamza,  
*aor.* (R)] يَسْتَعِ (SH), with Fath of the aoristic letter :  
 S says, You say, at will, (a) that the ت is elided, because  
 it is in the place of the incorporated letter ; and then a  
 ت is put instead of the ط , in order that the letter after  
 the س may be surd, like it, as they say اِزْدَان [693, 756], in  
 order that the letter after the ; may be vocal, like it : or  
 (b) that the ط is elided, because the repetition arises from  
 it ; while the augment is left, as it is left in تَقَيُّتُ , *orig.*  
 اِتَّقَيْتُ , as will be seen [below]. And elision sometimes  
 occurs while the two approximate or homogeneous letters  
 are in two words, when the second [of those letters] is the  
 J of determination (R). They say بَلْعَجْلَانِ [ , بَلْعَنْبَرِ  
 (M), بَلْعَارِثِ (IY, R), and بَلْهَجَيْمِ (IY),] for بَنُو الْعَنْبَرِ  
 The Banu-l'Ambar (M, SH), بَنُو الْعَجْلَانِ The Banu-  
 l'Ajlān (M), بَنُو الْحَارِثِ The Banu-l-Hārith (IY, MAR),  
 and بَنُو الْهَجَيْمِ The Banu-l-Hujaim (IY) ; and عِلْمَاءُ and



نِ for عَلَيَّ النَّاءِ and مِنْ النَّاءِ (SH). For, since the نِ and لِ are approximates, while incorporation is impracticable, from the quiescence of the second, they elide the first for alleviation; but the like of that is rare (Jrb). They elide the unsound letter because of its quiescence and the quiescence of the لِ [663]; and then, being unable to incorporate [the نِ into the لِ], because of the vowel on the نِ and the quiescence of the لِ [731], they elide the نِ as a substitute for incorporation (AArb). S says that such elision as this is regular in [the name of] every clan where the determinative لِ is displayed, [and not incorporated (IY),] in pronunciation, [as بَنُو الْعَنْبَرِ (IY);] contrary to such as بَنُو النَّجَّارِ *The Banu-nNajjār* (R), بَنُو النَّمِرِ *The Banu-nNamir*, and بَنُو التَّيْمِ *The Banu-tTaim*, where they do not do that, lest they combine two transformations, incorporation [749] and elision (IY). And hence their saying بَلَعَمَ , meaning بَنُو الْعَمِ : the poet says

إِذَا غَابَ غَدَوًا عَنْكَ بَلَعَمَ لَمْ يَكُنْ  
جَلِيدًا وَلَمْ تَعْطِفْ عَلَيْكَ أَلْعَوَاطِفُ

*When the sons of the paternal uncle are absent from thee tomorrow, he will not be callous, while the affections do not prove kindly to thee* (AArb). And مَلْعَبٌ also, [for مَلْعَبٌ from the like (MAR), whence مَلْعَبٌ from the

*water* (above) and مَلَكُذِب (660),] is not regular (R). And [hence their saying (AArb)] عِلْمَاءُ بَنُو فُلَانِ *The Banū So-and-so are at the water*, meaning عَلَى الْمَاءِ (M, AArb). The *conj.* Hamza is dropped because of [its position in] the interior [of the sentence], and the ا of عَلَى is elided because of its concurrence with the determinative ل; so that the expression becomes عِلْمَاءُ : and then, disapproving the combination of two likes, they elide the ل of عَلَى, as they elide the [first] ل in ظَلْتُ [above]; and, since they elide the ن in بَلْكَارَاتٍ and بَلْعَجَلَانِ [above], because combined with the ل, which is [only] approximate [to it], *a fortiori* they elide the ل with its fellow. They recite

فَمَا سَبَقَ الْقَيْسِيُّ مِنْ سُوءِ سِيرَةٍ \* وَلَكِنْ طَفَّتْ عِلْمَاءَ غُرْلَةَ خَالِدٍ

*Then the Kaisi did not come in first, from the badness of his going, or, in another version,*

وَمَا غَلَبَ الْقَيْسِيُّ مِنْ ضَعْفِ قُوَّةٍ

*And the Kaisi did not win, from failure of strength; but the foreskin of Khūlid floated upon the water, [meaning won the race] : Mb states that Mz said " I have seen this verse in the Book of S, in the chapter on Incorporation : and IAl says that it is by AlFarazdaq, who composed it upon two men, one of Kais, and the other of 'Ambar ;*

and that the 'Ambarī, whose name was Khālīd, came in first" (IY). And [similarly (IY)] the poet [Kaṭarī Ibn AlFujā'a (Mb)] says

غَدَاةٌ طَفَّتْ عِلْمَاءَ بَكْرُبْنُ وَ آثِلِ  
وَعَاجَتْ صُدُورُ الْخَيْلِ شَطَرَ تَمِيمِ

(M, AArb, Jrb) *On the morning*, [meaning *At the time* (K on IX. 118., BS, N),] *when Bakr Ibn Wā'il (a clan) floated upon the water*, meaning that they rose so high in rank and might that none overtopped them, as the dead body floats upon the water, and rises above it, [while their opponents sank (N);] and the breasts of the horsemen turned, [or and turned the breasts of the horses, because <sup>2</sup>صُدُورُ may be in the *nom.* or *acc.*, since عَاجَ is *intrans.* and *trans.* (N),] *towards* [the slaughter of (Jrb)] *Tamīm* (Jrb, N). And, since they sometimes elide, where incorporation is possible, in يَتَقَى and يَتَسَعُ [below], they are more apt to elide where it is impossible (M). But all of this [elision] is irregular, their only motive for it being frequency of usage; and is anomalous, not to be copied (AArb). As for their saying عَلَرَضِ, [orig. عَلَى الْأَرْضِ on the earth (MAR),] it is regular, because the vowel of the Hamza [of أَرْضِ] is transferred to the J of determination, into which, the transferred vowel being taken into account [660], the J

of *عَلَى* is then incorporated; and similarly they say *جَلَا أَلَامَرٌ* for *جَلَمَرٌ* *The matter was clear* and *سَلَقَامَةٌ* for *سَلَّاقَامَةٌ* *Ask for the call to prayer*: the vowel of the [second] *ل* being taken into account, as respects incorporation; but left out of account, as respects elision of the *ا* from *عَلَى* and *جَلَا* (R). But, as for such [forms] as *يَتَسَعُ* and *يَتَقَى* [310], they are anomalous (SH), because, when alleviation by incorporation is possible, deviation to alleviation by elision is contrary to analogy. The reason for it is that, since they elide the *و* from *يَسَعُ* [482, 699, 700] and *يَقَى* *guards*, they make *يَتَسَعُ* and *يَتَقَى* conform thereto [below] (Jrb). And in accordance with this [elision of the first *ت* (MASH)] occurs [the *imp. in*]

زِيَادَتَنَا نَعْمَانُ لَا تَقْطَعَنَّهَا \* ثَقِيَ اللَّهُ فِيْنَا وَالْكِتَابَ الَّذِي تَتْلُو

*Our increase, Nu'mān, do not thou cut off: fear God, in dealing with us, and the Scripture that thou followest* (SH), which is formed according to *يَتَقَى* with a single *ت*; for, when the aoristic letter is elided from it, then, the next letter being mobile, the *conj. Hamza* is not needed in the *imp.* [428], so that *ثَقِيَ* is said (Jrb): contrary to *تَخَذَ*, *aor. يَتَخَذُ*, which [is not of the class of *يَتَسَعُ* and *يَتَقَى*, but (Jrb)] is an *o. f.* [702] (SH). The

first *ت* is elided from three words, *يَتَّقِي* and *يَتَّسِعُ* [689, 699] and *يَتَّخِذُ* [699, 702]; so that *يَتَّسِعُ* and *يَتَّقِي* [above] and *يَتَّخِذُ* are said. That is [done] from frequency of usage; but, notwithstanding this, is anomalous. And for the *act. part.* you say *مَتَّقِي* from hearsay, and similarly *مَتَّخِذُ* and *مَتَّسِعُ* by analogy. But elision does not occur in the *prets.* of the three, except the *pret.* of *يَتَّقِي*, where *تَقَى* [686] is said, *orig.* *اتَّقَى*; in which case the *conj.* Hamza is elided, because of the elision of the quiescent [ *ت* ] after it: whereas, if *تَقَى* were *فَعَلَ*, like *رَمَى* *threw*, you would say, in the *aor.*, *يَتَّقِي* [below], like *يَرْمِي* 404, 719], with quiescence of the *ت*; and, in the *imp.*, *اتَّقِ*, like *ارْمِ* [431, 719] (R). They [do, however,] say *تَقَى*, *aor.* *يَتَّقِي* [331], like *رَمَى*, *aor.* *يَرْمِي*, *orig.* *وَقَى*, *aor.* *يَوْقِي*, because, if they retained the *و*, it would have to be elided in the *aor.*, on account of its occurrence between the *ي* and Kasra [482, 699]; so that they substitute a *ت* for the *و*, [below], in order that no elision may occur (Jrb). And Zj says that *تَخِذُ* [702] is *orig.* *اتَّخَذَ*, the [first] *ت* being elided from it, as in *تَقَى*; but, if it were as he says, then *تَخَذَ* with Fath of the *خ* would be said: nay, *تَخِذُ*, *aor.* *يَتَّخِذُ*, *inf. n.* *نَخِذُ*, like *جَهَلُ*, *aor.* *يَجْهَلُ*,

*inf. n.* جَهْدٌ [331], is in the sense of أَحَدٌ, *aor.* يَأْخُذُ, *inf. n.* أَخَذَ; but is not of the same composition. There is a dispute about تَقَى: Mb says that its ف is elided, the ت being *aug.*; so that its measure is تَعَلَّ [abridged from اِنْتَعَلَ]: but Zj says that the ت is a *subst.* for د, [above], as in تَجَاءُ and تُرَاثُ [689, 699]; and this is more likely (R). And اِسْتَخَذَ from اِسْتَنْخَذَ, or, as is said, a substitution [of س (MASH)] for the [first (MASH)] ت of اِتَّخَذَ [671, 682, 696. A], is more anomalous [below] (SH) than يَتَّقِي and يَتَسَّعُ, with a single ت in both, because the elision there is for conformity to يَتَّقِي and يَتَسَّعُ [above], but here is unaccountable (Jrb). S transmits from some of the Arabs اِسْتَخَذَ فُلَانٌ اَرْضًا *Such a one took for himself a piece of land*, i. q. اِتَّخَذَ [below], saying (1) that it may be *orig.* اِسْتَنْخَذَ, [(S) اِسْتَفْعَلَ] from تَخَذَ, *aor.* يَتَخَذُ, *inf. n.* تَخَذَ [above], the second ت being elided [from اِسْتَنْخَذَ on account of the reduplication (S)], as the ط is said to be elided in اِسْتَتَاعَ [above], because the repetition is from the second; or (2) that the س may be a *subst.* for the first ت of اِتَّخَذَ because both are surd, as the ل in اِلْتَجَعَ is a *subst.* for the ض [691] on account of its resemblance to the latter in swerving [734],

as though they disliked [to combine] too letters of covering, as they dislike to duplicate [a letter] at the beginning [of a word] (R). Apparently it is not *orig.* اسْتَنْكَدَ because they do not say اسْتَنْكَدَ; whereas, if it were from the latter, the *o. f.* would occur, since there is nothing to prevent it: and also because it is i. q. اِنْكَدَ [above]; whereas, if it were اسْتَفْعَلَ [493], its meaning would be different. And therefore some say that it is *orig.* اِنْكَدَ, the س being substituted for the [first] ت, as ت is for س in يَا قَاتِلَ اللَّهِ اَلْحِج [689]; and, according to this [theory] also, it is “more anomalous” [above] than يَتَقَي and يَتَسَع (Jrb). The reason why this form is “more anomalous” is that the custom is to flee from [the combination of too approximates to incorporation [735]; whereas here the case is the converse, [since the flight is from incorporation in اِنْكَدَ to a combination of two approximates, س and ت, in اسْتَنْكَدَ, ] for which [proceeding] there is no precedent (R). And [elision and retention of the ن of protection, when attached to the word in (Jrb)] such [forms] as يَبْشِرُونِي *They gladden me with good tidings* [with the ن of inflection incorporated into the ن

of protection (MASH)] and <sup>يُبَشِّرُونِي</sup> [with one of the two <sup>س</sup> elided (MASH)], and <sup>أَنْتِي</sup> [with one of the two <sup>س</sup> elided (MASH)], have been mentioned before [170, 405, 663] (SA).

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## APPENDIX.

### Specimens of Parsing.

(1)

وَقَامِ الْأَعْمَاقِ خَارِي الْأَمْخَرَيْنِ \* مُشْتَبِهَ الْأَعْلَامِ لَمَاعِ الْخَفَقِينَ

[505, 515, 608]. The **و** is the **و** of **قَامِ** [505, 515]: and **قَامِ** is an *inch.* [498, 505], governed in the *nom.* by inchoation [24], the sign of its case being a *Ḍamma* assumed upon its final [16], prevented from appearing by the pre-occupation of the place with the vowel of [the *gen.* governed by] the *quasi-red.* and *quasi-essential prep.* [**رَبِّ**]; and is an *ep.* of a suppressed qualified, the full phrase being **قَامِ مَكَانِ رَبِّ** [149]: while the *enunc.* is suppressed, e. g. **قَطَعَتْهُ** [505]. **الْأَعْمَاقِ** is *post.* [110], the prefixion of **قَامِ** to it being a prefixion of the *act. part.* to its *ag.* [145, 347, 348] or [adverbial] *obj.* [66], i. e., **رَبِّ مَكَانِ قَامِ أَعْمَاقَهُ**. And (many) a (place) whose edges were dusky or **قَامِ الْأَعْمَاقِ** dusky in the edges; and so is what follows **لَمَاعِ** [110], which is an intensive paradigm [343]; while this prothesis is *lit.* [111]: and **أَعْمَاقِ** is *pl.* of **عَمَقَ** with *Fath* or *Ḍamm* of the **ع** [237]. **خَارِي** is a second *ep.* of the suppressed qualified, i. e. **مَكَانِ**; and the *ep.* of what is constructively a *nom.* is in the *nom.* [146], the sign of its case being a *Ḍamma* assumed upon the **ي** [16], prevented from appearing by the heaviness [16, 720]. **الْأَمْخَرَيْنِ** with *Fath* of the **و** is *post.*, governed in the *gen.* [110], the sign of

its case being a Kasra assumed upon its final, [vid. the ق,] prevented from appearing by the pre-occupation of the place with the quiescence supervening upon the ق on account of [its being] the rhyme-letter [640], though it is vocalized with Kasr to avoid a concurrence of two quiescents [663, 664]; while the ن is a *p.* [608], *uninfl.* upon quiescence, having no inflectional place [497]. <sup>مُشْتَبِهٌ</sup> is a third *ep.*; and the *ep.* of the *nom.* is in the *nom.* [146], the sign of its case being a Damma apparent upon its final, if you look to the qualified's being constructively in the *nom.* [498, 505]: whereas, if you look to its form [as a *gen.*], you put <sup>مُشْتَبِهٌ</sup> into the *gen.* by apposition [19, 131]; and say, in parsing it, that the *ep.* of the *nom.* is in the *nom.* [above], the sign of its case being a Damma assumed upon its final, prevented from appearing by the pre-occupation of the place with the vowel of [the *gen.* governed by] apposition. <sup>الْأَعْلَامُ</sup> is *post.* [110]. And <sup>لَمَّا عَ الْخَفَقْنَ</sup> is a fourth *ep.* and *post.* [above].

The evidence is in the affixion of the hypercatalectic Tanwīn in the two *ns.* <sup>الْمُخْتَفِقْنَ</sup> and <sup>الْخَفَقْنَ</sup>, because they are *orig.* <sup>الْمُخْتَفِقُ</sup> and <sup>الْخَفَقُ</sup> with quiescence of the ق [640]; but Tanwīn is added [608], and the ق pronounced with Kasr on account of the concurrence of two quiescents [663, 664]. And there is another [piece of] evidence in the suppression of <sup>رَبِّ</sup> after the و, and retention of its government; which is frequent, common [505, 515] (J).

## (2)

دَعَانِي مِنْ نَجْدٍ فَإِنَّ سِنِيئَهُ \* لَعِينٌ بِمَا شَيْبًا وَشَيْبَةً مُرْدًا

[236]. دَعَانِي is an *imp. v.* from دَعَعَ, *aor.* يَدْعُ [482, 699], *inf. n.*

وَدَعَ; belonging to his two companions, or to his sole companion, in conformity with the custom of the Arabs in addressing the *sing.* under the form of the *du.*, honorifically [233]; *uninfl.* upon elision of the ن as a substitute for quiescence [431]: the ا is its *ag.* [20], *uninfl.* upon quiescence [161], in the place of a *nom.* [19, 20]: the ن is for protection [170]: and the ي is its *obj.* [44], *uninfl.* upon Fathā [161, 648], in the place of an *acc.* [19, 44]. مِنْ is a *prep.* [499], and نَجَدٌ governed in the *gen.* by it; while the *prep.* and *gen.* are dependent upon دَعَانِي [498], by suppression of a *pre. n.* [126], i. e., مِنْ ذِكْرِ نَجَدٍ [236]. The ف is causative [540]; and اِنْ is a *p.* denoting *corroboration*, and governing the *acc.* [516, 517]. سَنِئُهُ, *pl.* of سَنَاءٌ [234], is *sub.* of اِنْ, governed in the *acc.* [97, 516], the sign of its case being a Fathā apparent on its final; and the ة [161], relating to نَجَدٍ [160], is a *post.* [110], *uninfl.* upon Damm [161], in the place of a *gen.* [19, 110]. لَعِبْنٌ is a *pret. v.*, *uninfl.* upon Fathā assumed upon its final, prevented from appearing by the pre-occupation of the place with the quiescence supervening on account of the attachment of the ن of females [403]; and the ن of females is its *ag.* [270], *uninfl.* upon Fathā [161], in the place of a *nom.* [19, 20]; while the *prop.* [composed of *v.* and *ag.*], in the place of a *nom.* [1], is *pred.* of اِنْ [34, 516]. بِنَا is dependent upon لَعِبْنٌ [498]; and شَيْبَا, with Kasr of the ش [686 (case 1, *a*, *γ*), 718], *pl.* of أَشْيَبٌ [249], is a *d. s.* to the نَا in بِنَا [74]. The , couples to لَعِبْنٌ [539]; and شَيْبَتَنَا is a *pret. v.* [403], with its *ag.*

[20, 161, 270] and *obj.* [44, 161]. And <sup>مَرَدًا</sup>, *pl.* of <sup>مَرَدٌ</sup> [249], is a *d. s.* to the <sup>نَا</sup> in <sup>شَيْبِنَنَا</sup> [74].

The evidence is in <sup>فَانِ سَنِينَه</sup>, where he treats it like <sup>حَيْنٍ</sup> in inflecting it with vowels apparent on the <sup>ن</sup> [236], because, if he inflected it with consonants [16, 234], he would say <sup>فَانِ سَنِيه</sup> with elision of the <sup>ن</sup>, quiescence of the <sup>ي</sup> [16, 110, 234], and Kasr of the <sup>ه</sup> [161], since the <sup>ن</sup> of the *du.* [228] and [*perf.*] *pl.* [*max.*] is necessarily elided by prothesis, because it is for detachment, and prothesis for attachment, and the two are inconsistent. But the correct [opinion] is that treatment of <sup>سَمُون</sup> [234] like <sup>حَيْنٍ</sup> is not universal, but confined to hearsay [236] (J).

## (3)

وَتَبْلَى الْأَلَى يَسْتَلْمُونَ عَلَى الْأَلَى \* تَرَانِ يَوْمَ الْوَدْعِ كَالْحَدِيدِ الْقَبْلِ

[176]. <sup>تَبْلَى</sup> is an *aor. v.* [404]; its *ag.* [20] is a *pron.* allowably latent in it, constructively <sup>هِيَ</sup> it [165], relating to <sup>الْمَدُونُ</sup> i. q. <sup>الْمَنِيَّةُ</sup> in the preceding verse; and <sup>الْأَلَى</sup> meaning <sup>الَّذِينَ</sup>, a conjunct *n. uninfl.* upon quiescence [176], in the place of an *acc.*, is its *obj.* [19, 44]. <sup>يَسْتَلْمُونَ</sup> is an *aor. v.* [404], in the *ind.* because divested of subjunctival or apocative *op.* [408], the sign of its mood being the existence of the <sup>ن</sup> as a substitute for Damma [405]; and the <sup>و</sup> is its *ag.* [20], *uninfl.* upon quiescence [161], in the place of a *nom.* [19, 20]: while the *prop.* is the *conj.* of the conjunct [177], having no inflectional place [1, 176]; and the *rel.* is the *pron.* in <sup>يَسْتَلْمُونَ</sup>

[177]. *عَلَى* is a *prep.* [507], and *أَلَا لِي* meaning *أَلَا لِي* is a conjunct *n.*, *uninfl.* upon quiescence [176], in the place of a *gen.* [498], *ep.* of [ *الْخَيْلِ* ] a suppressed qualified [149]: while the *prep.* and *gen.* are dependent upon [ *عَازِمِينَ* ] a suppressed [ *act. part.* serving as a ] *d. s.* to the *و* of *يَسْتَلِمُونَ* [74], i. e. *عَازِمِينَ عَلَى رُكُوبِ الْخَيْلِ أَلَا لِي* [176]. *تَرَى* is an *aor. v.* [404], in the *ind.* [408], the sign of its mood being a Damma assumed upon the *ا* [404], prevented from appearing by the impracticability [of vocalizing *ا*]; its *ag.* [20] is a *pron.* necessarily latent in it, constructively *أَنْتَ* *thou* [165]; the *ء* is its first *obj.* [432, 440, 533], *uninfl.* upon Damm [161], in the place of an *acc.* [19, 44], while the *ن* is the sign of the *pl. fem.* [161]; *يَوْمَ* is an *adv.* of time [64], dependent upon *تَرَاهُنَّ* [498], and *الرَّوْعِ* *post.* [110]; and the *ك* in *كَالْحِدَاءِ*, a *n. i. q.* *مِثْلُ*, *uninfl.* upon Fath [509], in the place of an *acc.* [19, 44], is the 2nd *obj.* of *تَرَاهُنَّ* [432, 440, 533], while *الْحِدَاءِ* is *post.* [110]. This is if *تَرَى* be i. q. *تَعْلَمُ* *thou wilt know* [440]: whereas, if it be i. q. *تَبْصُرُ* *thou wilt see* [442], the *ك* is a *prep.* [509]. and *الْحِدَاءِ* a *gen.* governed by it; while the *ك* is dependent upon *تَرَاهُنَّ* [498]. *الْحِدَاءِ* is [a lexicological] *pl.* of *حِدَاءٌ*, like *عَنْبٌ* and *عَنْبَةٌ*; and *حِدَاءٌ* also has a *pl.* *حِدَانٌ* [254], like *غِزْلَانٌ* [246]. *الْقَبْلِ* is *ep.* of *الْحِدَاءِ*; and is *pl.* of *قَبْلٌ*, *fem.* *قَبْلَاءٌ*, like *حُمْرٌ* *pl.* of *حُمْرٌ*, *fem.* *حُمْرَاءٌ* [249]. And the *prop.* *تَرَاهُنَّ* is the *conj.* of the second *أَلَا لِي*, the *rel.* being the *ء* in *تَرَاهُنَّ* [177].

The evidence is in <sup>أَلَا</sup>الَى, where it is unrestrictedly applied, firstly to the *pl. masc.*, as is proved by the و in يَسْتَلِمُونَ, which is frequent; and secondly to the *pl. fem.*, as is proved by the ن in قَرَاهُنَّ, which is rare [176] (J).

## (4)

يَلُومُونَنِي فِي أَشْتَرَاءِ النَّخِيلِ أَهْلِي فَلَئِمُّوْ يَعْذَلُ

[21, 497]. يَلُومُونَنِي is an *aor. v.* [404] governed in the *ind.* [408], the sign of its mood being the existence of the ن as a substitute for Damma [405]; the و is a *p.* indicating the *pl. masc.* [21, 161, 497]; the ن is for protection [170]; and the ي is the *obj.* [44]. فِي أَشْتَرَاءِ is dependent upon يَلُومُونَنِي [498]; and فِي denotes *causation* [502]. النَّخِيلِ is *post.* [110], an instance of prefixion of the *inf. n.* to its *obj.* after suppression of its *ag.*, because known from what precedes it, i. e. فِي أَشْتَرَاءِ for (my) purchase of the palm-trees [339]; and is a *quasi-pl. n.*, having no *sing.* of its own crude-form, like قَوْمٌ and رَهْطٌ [257]; whereas نَحْلٌ is a collective generic *n.*, whose *n. un.* نَخْلَةٌ is distinguished from it by the ة, like تَمْرٌ and تَمْرَةٌ, and نَبَقٌ and نَبَقَةٌ [254]. أَهْلِي is *ag.* of يَلُومُونَنِي [21], in the *nom.* [19, 20], the sign of its case being a Damma assumed upon the letter before the ي of the 1st *pers.*, prevented from appearing by the pre-occupation of the place with the vowel of affinity [129, 687]; and the ي of the 1st *pers.* [161] is *post.* [110]. The ف is copulative [540]; كُلٌّ is an *inch.* [24, 117]; the ة [161] is *post.* [110, 115]; the م is the sign of the

*pl.*; and the , is for impletion [161]. And يَعْذُلُ with Damm of the ذ, of the *conjug.* of نَصَرَ [482], is an *aor. v.* [404]; its *ag.* is a *pron.* allowably latent in it, constructively هُوَ *he* [21, 165], relating to كُلُّ [27, 117]; and the *prop.*, in the position of a *nom.* [7], is *enunc.* of the *inch.* [26].

The evidence is in يَلُومُونَنِي, where, notwithstanding that the *v.* is attribute of an explicit *n.* indicative of the *pl.*, *vid.* اِدْنِي, he affixes the , of the *pl.* to it, according to the *dial.* of the Banu-Hārith Ibn Ka'b; whereas, if he conformed to the *dial.* of the majority of the Arabs, he would say يَلُومَنِي [21, 497] (J).

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(5)

لَمْ يُعْنِ بِالْعَلِيَاءِ إِلَّا سَيِّدًا \* وَلَا شَفَى ذَا الْقِيَّ إِلَّا ذُو دُدَى

[438] لَمْ [548] is a *p.* of negation [546], apocopation [419], and conversion [404]. يُعْنِ, in the *pass. voice* [436], is an *aor. v.* [404], governed in the *apoc.* by لَمْ [419], the sign of its apocopation being the elision of the l as a substitute for quiescence [404, 720], while the Fatha before the l is [left as] an indication of it; بِالْعَلِيَاءِ is a *prep.* [503] and *gen.* [498], in the place of a *nom.* [20], *pro-ag.* of يُعْنِ [438], by suppression of a *pre. n.*, i. e., بِتَحْصِيلِ الْعَلِيَاءِ [126]; إِلَّا is a *p.* of exception [559], made *inop.*, having no government [88]; and سَيِّدًا is the [direct] *obj.* of يُعْنِ [437]. The *exc.* is then named "void", because what is before إِلَّا is at leisure to govern what is after إِلَّا, which has no effect upon the government, but only upon

the sense [88]. The o. f. is <sup>لَا سَيِّدًا</sup> <sup>بِالْعَلِيَّاءِ</sup> <sup>لَهُ</sup> <sup>يَعْنِ</sup> <sup>اللَّهُ</sup> *God has not made (the attainment of) eminence an object of anxiety to, or has not occupied with (the attainment of) eminence, any but a noble-minded personage* [438]: then the ag. [ <sup>لَهُ</sup> <sup>اللَّهُ</sup> ] is suppressed, and the prep. and gen. [ <sup>بِالْعَلِيَّاءِ</sup> ] made a *pro-ag.*, notwithstanding the presence of the [direct] obj. [ <sup>سَيِّدًا</sup> ]. The و is copulative [539], and لَا neg. [547]. شَفَى i. q. يَشْفِي, as is proved by يُعْنِ. [in which case “does . . . . . heal” should be read for “has . . . . . healed” on p. 128,] is a *pret. v.*, *uninfl.* upon Fath [403] assumed upon the ل, prevented from appearing by the impracticability [of vocalizing ل]: ذَا i. q. صَاحِب is its *prepos. obj.* [20], governed in the *acc.* [19, 44], the sign of its case being the ل as a substitute for Fatha, because ذُر is one of the five [or, rather, six] *ns.* [16]; while الْغَى is *post.* [110, 115, 130]: and ذُر is the *postpos. ag.* of شَفَى [20], governed in the *nom.* [19, 20], the sign of its case being the و as a substitute for Damma, because it is one of the five [or, rather, six] *ns.* [16]: while هَدَى is *post.* [110, 115, 130].

The evidence is in <sup>بِالْعَلِيَّاءِ</sup> <sup>يَعْنِ</sup> <sup>اللَّهُ</sup>, where it is made *pro-ag.* of <sup>يَعْنِ</sup> <sup>اللَّهُ</sup>, notwithstanding the presence of the direct obj. <sup>سَيِّدًا</sup>; which is allowable according to the KK and Akh, but disallowed according to the majority of the BB, who reply that it is a poetic license or anomalous (J).



[62]. *فَارِسًا* is a direct *obj.* [44] of a suppressed *v.* expounded by the *v.* mentioned [62], i. e., *غَادَرُوا فَارِسًا* [1]; and takes the *pl.* *فُرْسَانٌ*, not [properly] *فَوَارِسٌ*, because the latter is anomalous, since *فَاعِلٌ*, when it denotes a rational *masc.*, does not take the *pl.* *فَوَاعِلٌ* [247]: *مَا* is *red.* [180, 565], not *neg.*, otherwise distraction would be disallowed, because the *neg.* *مَا* takes the head of the sentence [546]; so that what is after it does not govern what is before it, and what does not govern does not expound an *op.* [62]: the *prop.* *غَادَرُوهُ*, i. e., *تَرَكُوهُ*, consisting of *v.*, *ag.*, and [1st] *obj.*, is *expos.* of the suppressed *v.* [62], having no inflectional place [1]: and *مُلَحَّمًا* is 2nd *obj.* of *غَادَرُوهُ* [440]. *غَيْرٌ* [90] is a *d. s.* to the *ء* in *غَادَرُوهُ* [74], and *زَمِيلٌ* is *post.* [110, 115]. The *و* is copulative [539], *لَا* *neg.* [547], and *نَفْسٍ* coupled to *زَمِيلٌ* [157]. And *وَكُلٌّ*, with Kasr of the *ك*, is *ep.* of *نَفْسٍ* [140]; the *ep.* of the *gen.* being in the *gen.* [146], but the *ل* being made quiescent for the metre; and is an *act. part.* [343] from *وَكَّلَ* [689]: or, with Fath of the *ك*, is a *pret. v.* [403], whose *ag.* is a *pron.* allowably latent in it, constructively *فُو* [165], relating to *نَفْسٍ* [144]; and whose *obj.*, with the dependent [498], is suppressed, the full phrase being *وَكَّلَ أَمْرَهُ لَغَيْرِهِ لِلْعَجْزِ* that committed (his affair to another from impotence); while the *prop.*, in the place of a *gen.* [1], is *ep.* of *نَفْسٍ* [144] (J). [Or] *وَكُلٌّ* with Fath of the *ك*, i. e., *one that commits his affair to another, because of his own impotence, and weakness of judgment, and small knowledge of affairs*, is *ep.* of *نَفْسٍ*, the *ل* being

*orig.* pronounced with Kasr, but made quiescent for [metric] exigence (MN).

The evidence is in *فَارِسًا مَا غَادِرًا*, where the preceding *n.* [فَارِسًا], from which the *op.* [غَادِرًا] is distracted, occurs in the *acc.*, though the preferable [construction] is the *nom.*, because absence of subaudition is superior to subaudition. It is a proof against those who hold the *nom.* to be necessary, and do not allow the *acc.* from the troublesomeness of the subaudition [involved] in it, which [opinion] is refuted by [the consideration] that the troublesomeness of subaudition does not warrant the inference that the *nom.* is necessary. And, if you say that the condition of the *n.* from which the *op.* is distracted is that it should be particular [62], whereas *فَارِسًا* is a pure *indet.* [262], the answer is that مَا, though *red.* [above], stands in the place of an *ep.*, i. e., *فَارِسًا أَيَّ فَارِسٍ* [180] (J).

(7)

بِعَظَا يُعْشَى النَّاطِرِينَ إِذَا هُمْ لَمَجُوا شَعَاءَ

[1, 22]. *بِعَظَا*, a *prep.* [503] and *gen.* [498], the sign of its case being the Fatha as a substitute for Kasra [17], because it is debarred from being triptote by the quality of proper name and the *fem.* gender [18], which is more frequent [in it] than the *masc.* [Part I, note on p. 39, l. 11], is dependent upon *جَمَعُوا* [498] in a previous verse. *يُعْشَى* is an *aor. v.* [404] : and *النَّاطِرِينَ* is its *prepos. obj.* [20], governed in the *acc.* [19, 44], the sign of its case being the *ي* preceded by Kasr and followed by a letter pronounced with Fath, as a substitute for Fatha, because it is a *perf. pl. masc.* [16, 234] ; while

the ن is a compensation for the Tanwin in the *sing. n.* [234]. إِذَا is an *adv.* denoting *future time*, and containing the sense of *condition* [204] : but its *v.* is suppressed, expounded by the [*v.*] mentioned, the full phrase being إِذَا لَمْ تَحْدُوا [23] ; and, when the *v.* is suppressed, the *pron.* [serving as its *ag.*] becomes detached [163] : and the *correl.* [204] also of إِذَا is suppressed, because indicated by what precedes it, i. e. فَيُعْشَى النَّاطِرِينَ شُعَاعُهُ [419]. Or إِذَا may denote *mere adverbiality* [204], depending upon يُعْشَى [498] i. e. وَتِلْكَ لَمَحْنُهُمْ لَهُ. *blinds them at the time of their glancing at it.* Or, it is said, إِذَا denotes *suddenness of occurrence* [204] ; هُوَ, a detached *pron.* [161], is an *inch.* [24], the و being for impletion ; and the *prop.* لَمْ تَحْدُوا, consisting of *v.* and *ag.* and suppressed *obj.* relating to شُعَاعُهُ, i. e. لَمْ تَحْدُوا, in the place of a *nom.* [1], is *enunc.* of the *inch.* [26], the *cop.* being the و [27]. And شُعَاعُهُ the rays whereof, i. e., of السِّلَاحِ the weapons [said in the Tsr and the Jsh to be] mentioned in the preceding verse, is *ag.* of يُعْشَى [20], the ة being *post.* [110] ; while the *prop.* [يُعْشَى أَلْع] is *ep.* of السِّلَاحِ [1, 144], from regard to the sense of the latter, [the determination in] which is meant to be [merely] generic. [But, السِّلَاحِ not being traceable in any of the preceding verses cited in the MN and Jsh, I am unable to fix the case of this word, or the inflectional place of the *prop.* said to be its *ep.* The Jsh. however, makes the *pron.* in شُعَاعُهُ relate to "the قِتَاعُ, meaning weapons," in قِتَاعُهُ his weapons "mentioned in the preceding verse" ; and, if so, the *prop.* يُعْشَى أَلْع must be *a. d. s.*, meaning *when, or while, their rays*

blind etc., because this <sup>قَدَّاعٌ</sup>, being *pre.* to a *pron.*, is a pure *det.* (1, 262).] 'The *n. un.* of <sup>شَعَاعٌ</sup> is <sup>شُعَاعَةٌ</sup> [254]; and its *pls.* are <sup>شُعَاعٌ</sup> [246], <sup>شُعَعٌ</sup> with two Dammas, and <sup>شَعَاعٌ</sup> with Kasr.

The evidence is in <sup>يَعْمَى</sup> and <sup>لَمَعْتُوا</sup>, where both of them contest <sup>شُعَاعَةٌ</sup>, the first requiring it as an *ag.*, and the second as an *obj.*; and the first is made to govern [it], while it is understood in the second, from which the *pron.* is suppressed for the metre, notwithstanding that its mention is necessary, because its suppression involves a preparation of the *ep.* for government, and an unwarrantable cutting of it off therefrom [1] (J).

## (8)

عَلَى حِينِ الْهَى النَّاسَ جُلْ أُمُورِهِمْ • فَنَدَلًا زُرَيْقُ الْقَالَ نَدَلُ الثَّعَالِبِ  
[41, 339]. عَلَى حِينِ related with [the sign of] the *gen.* [in حِينِ ] as *infl.*, and with Fath [in حِينِ ] as *uninfl.*, which is chaster here, because حِينِ is *pre.* to an *uninfl.* [111, 159], are *prep.* [507] and *gen.* [498], dependent upon يَرْجِعْنَ [in the preceding verse]; or upon a suppressed [*v.*] intelligible from the context, i. e., يَسْرِقُونَ فَيَقُولُونَ نَدَلًا عَلَى حِينِ They steal at the time that etc., or (And,) at the time that etc., (they say,) Snatch thou, etc.: and الْهَى is a *pret. v.* [403], النَّاسَ its *prepos. obj.*, and جُلْ its *postpos. ag.* [20]; while أُمُورِهِمْ is *post.* [to جُلْ ], and *pre.* to the \* [110]; and the م is the sign of the *pl.* [161]. The ف is *red.* [540]; and نَدَلًا

is an *inf. n.* [331], governed in the *acc.* [39, 432] (J), by a suppressed *v.* [41] (MN). زُرَيْقُ is a *voc.* [48], from which the *voc.* [p.] يَا [554] is suppressed, orig. يَا زُرَيْقُ *O Zuraiḳ* [56]: and is a name of a man; but is also loosely applied to the *clan* [Part I, note on p. 146, l. 6], by naming it after its progenitor. النَّال is a direct *obj.* [44] of نَدَلَا, or of its suppressed *op.* [339]. نَدَل is an *inf. n.* [331], governed in the *acc.* by نَدَلَا [39, 432], explanatory of mode [39]; or, as is said, governed in the *acc.* by ellipse of the *prep.* i. e., كَنَدَل (like) the snatching [514]; or an *ep.* of نَدَلَا [140], being i. q. مِنْ, the prefixion of which does not import determination [111, 114], so that one does not say that it is *det.* and نَدَلَا *indet.* [146]. And التَّعَالِب is *post.* [110]: and is *pl.* of تَعَلَّب [245], which is unrestrictedly applied to the *masc.* and *fem.*; so that, if you mean to distinguish between them, you say تَعَلَّبَان with Damm of the ث and ل for the *masc.*, and تَعَلَّبَةٌ with ʿ for the *fem.* [682], like عَقَبٌ and عَقَبَةٌ [264].

The evidence is in فَدَلَا, where its *op.* is necessarily suppressed, vid. أَنْدَل, because نَدَلَا is an *inf. n.* acting as a substitute for it [41] (J).

## (9)

فَلَا وَاللَّهِ لَا يُلْغِيْ اُنَّاسُ \* فَكَيْ حَتَّاکَ يَا بَنِي اَبِي زَيْادٍ

[501]. The ف is according to what precedes it [540]; and لَا is *neg.*

[547]. The ۛ is a *jurative p.* [653], and a *prep.* [506]; and اللّٰهُ

is a sworn-by [650], governed in the *gen.* [498]; while <sup>سَمِعْتُ</sup> *والله* is dependent upon a suppressed [*v.*], the full phrase being <sup>سَمِعْتُ</sup> *أقسم بالله* [498, 506, 651, 653, 654]. <sup>لَا</sup> is neg. [547], *corrob.* of the first <sup>لَا</sup> [134], the oath being interpolated between them. <sup>يَا</sup> *يَاغِي* is an *aor. v.* [404]; <sup>أَسْ</sup> *أَسْ* [52, 257, 658] is its *ag.* [20]; and <sup>فَتَى</sup> *فَتَى* [329] is its [direct] *obj.* [44], governed in the *acc.* [19, 44], the sign of its case being a Fatha assumed upon the *لَا* [16] elided because of the concurrence of two quiescents [643], [which Fatha is] prevented from appearing by the impracticability [of vocalizing *لَا*]. For <sup>فَتَى</sup> *فَتَى* [in the *acc.*] is *orig.* <sup>فَتَى</sup> *فَتَى*; but the *يَا*, being mobile and preceded by a letter pronounced with Fath, is converted into *لَا* [684, 719]; and two quiescents, the *لَا* and Tanwīn, then concurring, the *لَا* is elided because of their concurrence [663 (*p.* 1008, *ll.* 8—12)]; so that it becomes <sup>فَتَى</sup> *فَتَى*, where they put another *يَا* to indicate the original *يَا* elided, which, if they did not put *يَا*, but said <sup>فَتَى</sup> *فَتَى*, nothing would be found to indicate. And the *prop.* <sup>يَا</sup> *يَاغِي* [ *الآل* ] is the *correl.* of the oath [652], having no inflectional place [1]. <sup>حَتَّى</sup> *حَتَّى* is a *prep.* [501]; and the *ك* is the *pron.* of the 2nd *pers.*, *uninfl.* upon Fath [161], in the place of a *gen.*; while the *prep.* and *gen.* are dependent upon <sup>يُنْفِي</sup> *يُنْفِي* [498]. <sup>يَا</sup> *يَا* is a *voc. p.* [554]; and <sup>يُنْفِي</sup> *يُنْفِي* a *voc.*, governed in the *acc.* [48]: while <sup>يُنْفِي</sup> *يُنْفِي* is *post.*, governed in the *gen.* [110], the sign of its case being the *يَا* as a substitute for Kasra, because it is one of the five [or rather, six] *ns.* [16]; and it is *pre.* to <sup>يُنْفِي</sup> *يُنْفِي* [110].

The evidence is in حَتَّكَ , where حَتَّى governs a *pron.* in the *gen.* which is anomalous [498, 501], because it governs in the *gen.* only what is [either] a last part, as اَكَلْتُ السَّمَكَةَ حَتَّى رَأْسَهَا I ate the fish even to its head with the *gen.*, since the head is really a last part ; or contiguous to the last part, as XCVII. 5., since the rising of the dawn is contiguous to the last part of the night [501] (J).

(10)

وَمُسْتَبْدِلٍ مِنْ بَعْدِ غَضَبِي صُرِيْمَةً \* فَأَخْرَجَهُ مِنْ طُولِ قَرَرٍ وَأَحْرَبَا

[477, 611]. I. e. دُرْبٌ مُسْتَبْدِلٍ, the , being the , of دُرْبٌ [505, 515] ; and دُرْبٌ a quasi-red. *prep.*, [orig.] denoting paucity [505] : while مُسْتَبْدِلٍ is an *ineh.* [498, 505], governed in the *nom.* by inchoation [24], the sign of its case being a Damma assumed upon its final [16], prevented from appearing by the pre-occupation of the place with the vowel of [the *gen.* governed by] the quasi-red. *prep.* [498, 505] ; the *indet.* being made permissible as an *ineh.* by its being an *ep.* of a suppressed qualified, i. e. دُرْبٌ شَخْصٍ مُسْتَبْدِلٍ And many (a person) taking in exchange ; and also by its being an *act. part.* that governs what follows it [25]. Its *ag.* [20] is a *pron.* allowably latent in it, constructively و [165], relating to the suppressed qualified, vid. شَخْصٍ [146]. مِنْ بَعْدِ [499] is dependent upon مُسْتَبْدِلٍ [498] : while غَضَبِي meaning a hundred camels is *post.* [110, 115, 201] ; and is with Fath of the ب, as in the Jh, which is reprehended in the KF as a mis-spelling, the correct form being غَضَبِي (MN, Jsh), as in the book of K1 (MN),] with ء instead of ب ; [while

the book of IW has <sup>فَضْنَى</sup> with ن in place of ب, which is a misspelling (MN); and is *det.* [as a proper name (7), and diptote because of the | of feminization (18)], not having <sup>أَلْ</sup> prefixed to it [7, 262], nor Tanwīn affixed [17, 609]. <sup>صُرَيْمَةً</sup> is a direct *obj.* of it [7, 262], nor Tanwīn affixed [17, 609]. <sup>صُرَيْمَةً</sup> is a direct *obj.* of <sup>مُسْتَبَدِّلٍ</sup> [44, 343]; and is *dim.* of <sup>صُرَيْمَةً</sup> [274], which is [a herd of] about thirty camels, or from twenty to thirty, or some other [number], *pl.* <sup>صُرْمٍ</sup>, like <sup>كُسْرَةٍ</sup> fragment, *pl.* <sup>كُسْرٍ</sup> [238]. The ف is *red.* [540]: and <sup>أَحْرَ</sup> is a form of wonder [477], mandatory in expression, but enunciatory in sense, being, from regard to its sense, a *pret. v.* [478], *uninfl.* upon Fath [403] assumed, because of the impracticability [of vocalizing |], upon the letter, vid. the | [of <sup>أَخْرَى</sup>], elided by reason of the *v.*'s occurring in the semblance of the *imp.*; while, from regard to its form, it, like the *imp.*, is *uninfl.* upon elision of the <sup>ي</sup> [below] as a substitute for quiescence [428, 431], the Kasra before the <sup>ي</sup> being [left as] an indication of it. The ب is *red.*, [but] necessary [478, 503]: and the <sup>ا</sup>, relating to <sup>مُسْتَبَدِّلٍ</sup> [160], is the *ag.* of <sup>أَحْرَ</sup> [478], *uninfl.* upon Kasr [161], in the place of a *nom.* [20], because <sup>أَحْرَى</sup> is *orig.* <sup>هُوَ</sup> <sup>أَحْرَى</sup>, with the Hamza of becoming [432, 488], i. e. <sup>مَارَ ذَا حَرَى</sup> *He became possessed of meetness*; but they alter the expression from the *pret.* to the *imp.*, so that it becomes <sup>أَحْرَ</sup>; and, the expression being then bad, because a form literally an *imp.* does not govern a prominent *pron.* in the *nom.* [165], the ب is necessarily added in the *ag.*, and, as a preservative from the badness of the expression, is not suppressed, except when the *ag.* is <sup>أَنْ</sup> and its *conj.* [497,] as in



وَأَحْبِبْ إِلَيْنَا أَنْ يَكُونَ الْمَقْدَمَا

[480]. because suppression [of the *prep.*] with أَنْ is universal [514]. This is the opinion [of the majority] of the BB; and is the preferable one. But Fr, Zj, Z, and IK say that أَحْبِبْ is mandatory in form and sense: so that it is an *imp. v. uninfl.* upon elision of the *ى* [above]; and its *ag.* is a *pron.* necessarily latent in it, constructively أَنْتَ thou [165]: بِهِ [below] is a *prep.* and *gen.*, in the position of an *acc.* as *obj.* of أَحْبِبْ [498], the ب denoting *making trans.* [433, 503]. The fruit of the dispute is that, if a poet were constrained to suppress the ب after أَفْعَلْ with any [*reg.*] other than أَنْ [and its *conj.*], he would be obliged to put the *nom.* according to the saying of the BB, and the *acc.* according to the saying of the others. مِنْ is i. q. ب [499], dependent upon أَحْبِبْ [498]; and فَتَرٍ is *post.*, [a construction loosely termed by J] a prefixion of the *ep.* to the qualified [121]. And the *prop.* أَحْبِبْ بِهِ مِنْ طَوْلٍ فَتَرٍ is *enunc.* of the *inch.* مُسْتَبْدِلٍ [26, 144], the *cop.* being the *pron.* in بِهِ [27]. And أَحْبِبْ [611] is a *pret. v.* [478], *uninfl.* upon Fath [403] assumed upon its final, prevented from appearing by the pre-occupation of the place with the Fath supervening upon attachment of the single *corrob.* ن [402, 406, 610] converted into *l* in pause [497, 614, 649, 684]: while its *ag.*, governed in the *gen.* by the *red.*, but necessary, ب [478, 503], is suppressed, the full phrase being وَأَحْبِبْ بِهِ [21, 477], because, though essential, still, being invariably governed in the *gen.* by the ب, it becomes

quasi-complementary [19]; while it is also indicated by what precedes it, as in XIX. 39. [477]. Or [أَحْرَبًا] is an *imp. v.*, *uninfl.* upon Fath, because of its contiguity to the single *corrob.* ن [above]; its *ag.* is [constructively] أَنْتَ *thou*; and its *obj.* is the suppressed بِهِ [above]. And the poet repeats it for corroboration and strengthening [134].

The verse means *The person who has exchanged the hundred for about thirty [camels], how meet, and fit, for, and deserving of, long indigence is he!*

The evidence is in أَحْرَبًا, where أَفْعَل in wonder is proved to be a *v.* by the fact that the single *corrob.* ن, converted into | in pause [497, 614, 649, 684], is affixed to it [402, 477, 611]. And there is another [piece of] evidence in أَحْرَبًا, vid. that the wondered-at is suppressed, because of indication, i. e., the coupling of أَفْعَل to another [أَفْعَل] wherewith the like of that suppressed [wondered-at] is mentioned; which is allowable [477] (J).

## (11)

لَنِعْمَ مَوْلَايَ إِذَا حَدَّثْتَ \* بِأَسَاءَ ذِي الْبَغْيِ وَأَسْتَيْلَاءَ ذِي الْإِحْنِ  
[469]. The ل is subsidiary to a suppressed oath [599, 601], constructively وَاللَّهِ; [or rather is the ل of the *correl.* of a suppressed oath (600, 652);] or denotes *corroboration* of the praise [604]. نِعْمَ is a *pret. v.* [402, 468], denoting *origination of praise* [468]; and its *ag.* is a *pron.* necessarily latent in it, constructively هُوَ *it*, expounded by the [*indet.*] governed in the *acc.* after it as a *sp.*, vid. مَوْلَا [84, 168,

262, 469], this being one of the positions where the *pron.* may relate to a *n.* posterior literally and in natural order [160], because, the expounded being [denotative of] the same [person or thing] as the exponent, it is as though the poet said <sup>لَنَعْمَ</sup> <sup>أَلَمْوَلَى</sup> [469] : while the *prop.*, consisting of *v.* and *ag.*, in the place of a *nom.* [1], is a *prepos. enunc.* [28] ; and <sup>أَلَمْوَلَى</sup> the Protector, i. e. God, which is the particularized by praise [469], is a *postpos. inch.* [28, 469], the *cop.* between them, as Sn remarks, being the *pron.*'s generality inclusive of the *inch.* and others [27], if by the latent *pron.* the genus [refuge] be meant [168], and logical repetition of the *inch.* [27] if by the *pron.* a specific known [individual of the genus refuge], vid. the particularized [refuge, i. e., God,] be meant. Or <sup>أَلَمْوَلَى</sup> may be *enunc.* of an *inch.* necessarily suppressed, the full phrase being <sup>هُوَ</sup> <sup>أَلَمْوَلَى</sup>, i. e. <sup>أَلَمْوَلَى</sup> <sup>أَلَمْوَلَى</sup> (it, i. e., the praised, is) the Protector [29]. <sup>إِذَا</sup> is an *adv.* denoting future time, [and] implying the sense of condition [204], what is after it being its condition, which has no inflectional place [1] ; and its *correl.* being suppressed, because indicated by what precedes it, i. e., <sup>فَلَنَعْمَ</sup> <sup>مَوْلَا</sup> <sup>أَلَمْوَلَى</sup> [419] : or it may be made a mere *adv.* [204], dependent upon <sup>نَعْمَ</sup> [498]. <sup>حُذِرْتُ</sup>, in the *pass.* [436], is a *pret. v.* [403], the <sup>ت</sup> being the sign of feminization [263, 402, 403, 607, 678] : <sup>بِأَسَاءَ</sup> is its *pro-ag.* [20, 436] : <sup>نِي</sup> i. q. <sup>صَاحِبِ</sup> is *post.* [110], governed in the *gen.* [44, 110], the sign of its case being the <sup>ي</sup> as a substitute for Kāsra, because it is one of the five [or rather, six] *ns.* [16] ; and it is *pre.* [115], and <sup>أَلْبَغِي</sup> *post.* [110]. <sup>سِتِيْلَاءَ</sup> is coupled to <sup>بِأَسَاءَ</sup> [157, 538], and <sup>نِي</sup> [above] is *post.* [110] ; while <sup>إِلَاحِنِ</sup> is *post.* [to <sup>نِي</sup>], and *pl.* of <sup>إِحْنَةً</sup> [238].

The evidence is in <sup>لَنَعْمَ مَوْلَا</sup>, where the *ag.* of <sup>نَعْمَ</sup> is made a *pron.*, [168] and expounded by an *indet.* after it governed in the *acc.* as a *sp.*, which is allowable [469] (J).

## (12)

أَلَا يَا عَمْرُو عَمْرَا \* وَعَمْرُو بْنُ الزَّبِيرَا

[55]. <sup>يَا</sup> is an inceptive and premonitory instrument [551]. <sup>يَا</sup> is a *p.* of lamentation [55, 554]: <sup>عَمْرُو</sup> is a lamented, *uninfl.* upon Damm, in the place of an *acc.* [48]: and <sup>عَمْرَا</sup> is a *corrob.* of <sup>عَمْرُو</sup> [132]; and, from regard to the form [of <sup>عَمْرُو</sup>], is a *nom.* [49], the sign of its case being a Damma assumed upon its final [16], prevented from appearing by the pre-occupation of the place with the Fatha supervening for affinity to the <sup>ل</sup> of lamentation [55]; but, from regard to the place [of <sup>عَمْرُو</sup>], is an *acc.* [49], the sign of its case being a Fatha apparent upon its final [ , ]: while the <sup>ل</sup> denotes lamentation [55]; and to the whole is affixed the <sup>ء</sup> of silence [55, 615], which is vocalized in pause for the sake of the metre [55, 616, 690]. <sup>عَمْرُو</sup> is coupled to the <sup>عَمْرُو</sup> in <sup>يَا عَمْرُو</sup> [157, 538]; and is therefore *uninfl.* upon Damm [49], in the place of an *acc.* [48]: and <sup>بْنِ</sup> [50] is its *ep.*, [in the *acc.*] from regard to the place [49], the *ep.* of an *acc.* being in the *acc.* [131, 146]; and is *pre.*: while <sup>الزَّبِيرَا</sup> is *post.*, governed in the *gen.* [110], the sign of its case being a Kasra assumed upon its final [16], prevented from appearing by the pre-occupation of the place with the Fatha supervening for affinity to the <sup>ل</sup> of lamentation; and the <sup>ء</sup> is for silence [615], but is vocalized for the metre [55, 616, 690].

The evidence is in <sup>عَمْرَءَ</sup> , where the poet affixes the ة of silence at the end of the lamented in the state of continuity, for the sake of the metre. The evidence, says the learned Sn, is [only] in the first [ ة ], because the place of continuity is the last foot of the first hemistich; and, as for the last part of the second, it is a place of pause, in which there is no evidence. But it is sometimes said that the last foot of the first hemistich here, being made to rhyme with that of the second, is in the predicament of that of the second; so that it also is a place of pause, and in that case there is no evidence at all in the verse (J).

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(13)

وَأَنَّ إِنَّا خَلِيلٌ يَوْمَ مَسْغَبَةٍ \* يَقُولُ لَا غَائِبٌ مَالِي وَلَا حَرِيمٌ

[419, 586]. The و is according to what precedes it [539]: and إِنَّ is an apocopative *cond. p.* [585], governing two *vs.* in the *apoc.*, the first the *v.* of the condition, and the second [the *v.* of] its *correl.* and *apod.* [419]. اَتَى, a *pret. v. uninfl.* upon Fath [403] assumed upon the ا, prevented from appearing by the impracticability [of vocalizing ا], in the place of an *apoc.* governed by إِنَّ [1], is the *v.* of the condition [419]; the ة relating to *Harim* [160], the subject of the eulogy [756], is its *prepos. obj.*; and خَلِيلٌ its *postpos. ag.* [20]. The latter is [better rendered by] a *poor, needy* [man, not a *friend*, as in *p.* 60, *l.* 7], because [IHsh says in the BS that] it is derived from خَلَّةٌ with Fath of the خ, which is *poverty, need*; not from خَلَّةٌ with Damm of the خ, which is *friendship*. يَوْمٌ is governed in the *acc.* as an *adv. of time* [64], dependent upon اَتَى [493]; and مَسْغَبَةٍ

hunger, or, in one version, <sup>مَسْئَلَةٌ</sup> *soliciting*, which is an *inf. n.* of <sup>سَأَلَ</sup> [331, 333], and takes the *pl.* <sup>مَسَائِلُ</sup> with Hamza [253], is *post.* [110]. <sup>يَقُولُ</sup> is an *aor. v.* [404], governed in the *ind.* [408]; its *ag.* [20] is a *pron.* allowably latent in it, constructively <sup>هُوَ</sup> *he* [165], relating to *Harim* [above]; and the *prop.*, in the place of an *apoc.* governed by <sup>أَنَّ</sup> [1], is the *correl.* of the condition [419]. Their saying that the *ind.* itself is the *correl.* means that it is a *correl.* in sense, not in form, because it is an *ind.*; nay, on the contrary, what is in the place of an *apoc.* and *correl.* is the *prop.*, as above stated. This *ind.* is [used] without supplying <sup>فَ</sup>: and the reason why apocopation does not appear in it is only that the *cond.* instrument, when its influence does not appear in the *pret.* condition, is too weak to govern in the *correl.* [419, 586]. But the KK and Mb hold that the *ind.* is the *correl.* by supplying <sup>فَ</sup>, i. e., <sup>فَيَقُولُ</sup> [419, 587], the *aor.* with the <sup>فَ</sup> being necessarily governed in the *ind.* because really *enunc.* of a suppressed *inch.* [i. e. <sup>فَيَقُولُ</sup>]; so that the nominal *prop.* with the <sup>فَ</sup>, in the place of an *apoc.*, is the *correl.* of the condition [1, 419]. And S holds that the *ind.* is assumed to precede the [*cond.*] instrument, being indicative of the suppressed *correl.*; not that it is the *correl.* [itself]: so that the poet, as it were, says <sup>وَيَقُولُ إِنَّ أَتَاهُ خَلِيلٌ يَوْمَ مَسْغَبَةٍ يَقُلُ الْخ</sup> *And he will say, if a poor, needy man come to him on a day of hunger, (he will say) etc.* [419]. <sup>لَا</sup> is *neg.*, [either] *Hijāzī*, *op.* like <sup>لَيْسَ</sup>, governing the *sub.* in the *nom.*, and the *pred.* in the *acc.* [38, 107, 547]; while <sup>غَائِبٌ</sup> is its *sub.*; and <sup>مَالِي</sup> an *ag.* governed by <sup>غَائِبٌ</sup>, supplying the place of its *pred.*, because the *qual.* is supported upon negation [24, 345, 346]; the <sup>ي</sup> of the 1st *pers.* [161] being *post.* [110]: or

Tamīmī. *inop.* [107]; while غَائِبٌ is an *inch.*; and مَالِي on *ag.* governed by غَائِبٌ, supplying the place of its *enunc.* [24]. The , is copulative [539]: and ۞ *neg.*, Hijāzī or Tamīmī [above]. And حَرَمٌ, i. e. حَرَمَانٌ [331], is its *sub.*, or an *inch.*; the *pred.* or *enunc.* being, in either case, suppressed, constructively عِنْدِي [29], i. e., nor (is) any refusal (with me) (J). حَرَمٌ is an *inf. n.* (Jsh, J), like حَرَمَانٌ [above]; or is i. q. مَحْرُومٌ, and coupled to غَائِبٌ, nor refused (Jsh). And its *v.* is *trans.* to two *objs.* [432], as حَرَمْتُ زَيْدًا , aor. أَحْرَمُهُ , of the *conjug.* of صَرَبَ [482], i. e., مَنَعْتُهُ مِنْهُ I debarred him from it, *pass. part.* مَحْرُومٌ [347]; and أَحْرَمْتُهُ with the ۞ [488] is also said (J), [but] is an insignificant *dial. var.* (KF). And the *prop.* لَا غَائِبٌ مَالِي وَلَا , in the place of an *acc.* [as *obj.* of يَقُولُ], is the [thing] said [by the *ag.*] of the [*v.* denoting] saying.

The evidence is in يَقُولُ , where the *correl.* of the condition occurs as an *aor. v.* in the *ind.*, not in the *apoc.*, because the *v.* of the condition occurs as a *pret. v.*, which is good; though the *apoc.* is better than the *ind.*, as [is said by IM] in the CK [419, 586]. What is meant [by “*pret.*”] is *pret. even though* [not literally, but only] ideally, as اِنْ لَمْ تَقُمْ اَقُمْ If thou stand not, I shall stand [404, 548] with the *ind.*, which is good; though اَقُمْ with the *apoc.* is better [419] (J).

الْحَقُّ إِنْ دَارَ الرَّبَابُ تَبَاعَدَتْ \* أَوْ أَنْبَتَ حَبْلٌ إِنْ قَلْبِكَ طَائِرٌ

[669]. The Hamza is *interrog.* [581]; and الْحَقُّ is an *inch.* [24], *orig.* an *inf. n.* [331] of حَقَّ الشَّيْءُ *The thing was necessary, and established, i. q. وَجَبَ* and كَبَّتْ, [ao. يَحَقُّ (Jh, KF) with Kasr (Jh), and يَحَقُّ (KF),] of the *conjugs.* of ضَرَبَ and قَتَلَ [482]. إِنْ with Kasr of the Hamza is an *apocopative cond. p.* [585], governing two *vs.* in the *apoc.*, the first the *v.* of the condition, and the second [the *v.* of] its *correl.* and *apod.* [419]; and دَارُ is an *ag.* [20] governed by a suppressed *v.*, which is the *v.* of the condition, expounded by تَبَاعَدَتْ [23]; while the *correl.* is suppressed, because known from the *prop.* consisting of the *inch.* [الْحَقُّ] at the beginning of the verse] and its *enunc.* [أَنْ أَلَمَّحَ] at the end, the full phrase being هَلِ الْحَقُّ إِنْ قَلْبِكَ طَائِرٌ إِنْ تَبَاعَدَتْ دَارُ الرَّبَابِ تَبَاعَدَتْ *هل الحق ان قلبك طائر ان تباعدت دار الرباب تباعدت* Is the truth that thy heart is flying away, if (distant be) the abode of ArRabāb, if distant it be, or severed be a cord, (then is the truth that thy heart is flying away) ? Or the word may be إِنْ with Fath of the Hamza, contracted from إِنْ [525]; its *sub.* being a suppressed *pron.* of the case, i. e. أَنْ [167]: while دَارُ is an *inch.* [24]; and الرَّبَابُ, with Fath of the , a *post.* [110]: تَبَاعَدَتْ is a *pret. v.* [403], the ت being the sign of feminization 263, 607, 678]; its *ag.* is a *pron.* [21] allowably latent in it, constructively هِيَ it [165], relating to دَارُ [160]; and its dependent [498] is suppressed, i. e. عَنْكَ (from thee): and the



*prop.* [ تَبَاعَدَتْ عَنْكَ ], in the place of a *nom.* [1], is *enunc.* of the *inch.* [ دَار ]; while the [major] *prop.* [1, 26] consisting of [this] *inch.* and [its] *enunc.*, in the place of a *nom.* [1], is *pred.* of the contracted <sup>°</sup>أَنْ [34]; and <sup>°</sup>أَنْ, with what it is prefixed to [from تَبَاعَدَتْ to حَبْلٌ], is renderable by an *inf. n.* [497, 571] governed in the *gen.* by a *ل* of causation [504] suppressed [514], dependent upon طَائِرٌ [498], i. e. [Is the truth] that thy heart is flying away [(for) that, i. e. because, (the case is this,) the abode of ArRabāb has become distant (from thee), or a cord has been severed?, meaning] for, i. e., because of, the distance of the abode of ArRabāb (from thee) [and the severance of a cord]? <sup>°</sup>أَنْ is a *con.* [541]; while أَنْبَتَ is a *pret. v.* [403], and حَبْلٌ *cord*, meaning *intercourse*, is its *ag.* [20]. <sup>°</sup>أَنْ is a *p.* of corroboration [517], governing the *sub.* in the *acc.*, and the *pred.* in the *nom.* [33, 97, 516]. تَلْبِكَ is its *sub.* [97, 516]; the ك being *post.* [110], *uninfl.* upon Fath, in the place of a *gen.* [161]; and طَائِرٌ is its *pred.* [33, 516]. And <sup>°</sup>أَنْ, with what it is prefixed to, is renderable by an *inf. n.* [497, 571] occurring as *enunc.* of the *inch.* <sup>°</sup>أَلْحَقَّ طَيْرَانُ قَلْبِكَ مَعَهَا <sup>°</sup>الْحَقُّ, constructively <sup>°</sup>أَلْحَقَّ طَيْرَانُ قَلْبِكَ مَعَهَا, *Is the truth the flying away of thy heart (with her)?*, the dependent [مَعَهَا] of طَائِرٌ [498] being suppressed. Or, it is said, <sup>°</sup>أَلْحَقَّ governed in the *acc.* as a tropical *adv.* [64] is a *prepos. enunc.*; and <sup>°</sup>أَنْ تَلْبِكَ طَائِرٌ, renderable by an *inf. n.*, is a *postpos. inch.*, i. e., <sup>°</sup>أَفِي <sup>°</sup>أَلْحَقَّ طَيْرَانُ قَلْبِكَ مَعَهَا *Is the flying away of thy heart with her taking place in truth?* [28].

The evidence is in <sup>هـ</sup>اَللَّحَقْ, where the Hamza of اَلْ occurring after the Hamza of interrogation is softened; and not elided, lest interrogation be mistaken for announcement; nor sounded true, because it is a *conj.* Hamza, which is not expressed in the interior of the sentence], except by poetic license [668, 669]. The meaning of its being "softened" is that it is pronounced between Hamza and ل, with abbreviation. And this softening [of the *conj.* Hamza], though less approved [than change into ل], is still agreeable with analogy; while prolongation, though more approved, is not allowable in the verse, lest the metre be broken, and because it is not agreeable with analogy [669] (J).

(15)

اَلَا طَرَقَتْنَا مَيَّةٌ ابْنَةُ مُنْذِرٍ \* فَمَا اَرَقَ النَّيَّامُ اِلَّا كَلَامُهَا

[685 (case 10, b, b), 715, 716, 722]. اَلَا is an instrument of inception [551]. طَرَقَتْنَا meaning *came to us* is a *pret. v.* [403], the ت being the sign of femininization [263, 607, 678]; نَا is its *prepos. obj.* [20], *uninfl.* upon quiescence [161], in the place of an *acc.* [19, 44]; its dependent [498], i. e., لَيْلًا at night [64], is suppressed; and مَيَّة is its *postpos. ag.* [20]; while ابْنَةُ [667] is *ep.* of مَيَّة [140], and مُنْذِرٍ is *post.* [110]. The ف is copulative [540]; and مَا neg. [546]. اَرَقَ is a *pret. v.* [403]; النَّيَّامُ the sleepers, meaning *those whose habit was to sleep at the time wherein she came*, is its *prepos. obj.* [20], and is *pl.* of نَائِمٌ [247]; اَلَا is an instrument of circumscription [20], *inop.* having no government [88]; and [the *pre. n.* in] كَلَامُهَا is the *postpos. ag.* of اَرَقَ [20], the هَا [161] being *post.* [110].

The evidence is in <sup>نَامٍ</sup>النَّامِ, where the poet transforms it by converting its و into ي, notwithstanding that its ل is preceded by an ا which [transformation] is anomalous, because, if <sup>فَعْلٍ</sup>فَعْلٍ be *pl.* of a *n.* whose ع is ا و, then, if its ل be preceded by ا, it must be treated as sound, to transform it being anomalous; so that, in the *pl.* of <sup>نَامٍ</sup>نَامٍ and <sup>صَامٍ</sup>صَامٍ, you say <sup>نَوَامٍ</sup>نَوَامٍ and <sup>صَوَامٍ</sup>صَوَامٍ, not <sup>نَيَامٍ</sup>نَيَامٍ and <sup>صَيَامٍ</sup>صَيَامٍ: whereas, if its ل be not preceded by an ا, it may be treated as sound, or transformed; so that, in the *pl.* of <sup>نَامٍ</sup>نَامٍ and <sup>صَامٍ</sup>صَامٍ, you say <sup>نَوَمٍ</sup>نَوَمٍ or <sup>نَيَمٍ</sup>نَيَمٍ, and <sup>صَوَمٍ</sup>صَوَمٍ or <sup>صَيَمٍ</sup>صَيَمٍ [247, 685 (case 10), 715, 716, 722]. And [we say that] the ع of <sup>نَامٍ</sup>نَامٍ and <sup>صَامٍ</sup>صَامٍ is a و because their *o. fs.* are <sup>نَوَمٍ</sup>نَوَمٍ and <sup>صَوَمٍ</sup>صَوَمٍ, since they are from <sup>نَوْمٍ</sup>نَوْمٍ *sleep* and <sup>صَوْمٍ</sup>صَوْمٍ *fast*; but the و is changed into ا, because mobile and preceded by a letter pronounced with Fath [684, 703], vid. the ن and ص, no account being taken of the first quiescent ا before the و, since it is a barrier not insuperable; and then the second ا is changed into Hamza because of the combination of two اs [683 (case 3, c, b), 708], neither of them being elided, notwithstanding the concurrence of two quiescents, lest the *act. part.* be confounded with the *pret.* <sup>نَامٍ</sup>نَامٍ and <sup>صَامٍ</sup>صَامٍ [708]. And the predicament of the *act. part.* whose ع is ا ي, as <sup>بَايَعٍ</sup>بَايَعٍ, is like that of the *act. part.* mentioned, whose ع is ا و [683 (case 3, c, b), 708] (J).

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God make what I have mentioned to be

تَجَارَةٌ لَّنْ تَبُورَ

XXXV. 26. *Merchandise that shall not depreciate!* (J).

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P. 681, l. 1. Lane (p. 1321, col. 3) translates as though رَضِيعِي were an *inch.*, "Two foster-brothers.....swore together;" and, reading تَتَفَرَّقُ, renders it "that you, or they, i.e. a tribe (قَبِيلَة) or a company of men (جَمَاعَة), .....should not ever become separated." This verse comes next to the one at p. 358; and the poet is describing Al Mu'allik as the foster-brother and inseparable companion of munificence, i.e. as always munificent: cf. MDh, V. 110—l. 13. The ML has يَتَارُ; but the Jsh gives يَتَصَدِّقُ, which is corroborated by the rhymes.

P. 684, ll. 10-17. This passage is taken from ML. II. 350 (on the suppression of the subsidiary ل), and incorporated into ML. I. 336 (on the subsidiary ل).

P. 685, ll. 7, 19. Read آ لَوَّاءَ.

P. 688, l. 3. This means that the 1st pers. of the imp. is rare, not that it ever occurs without the ل.

P. 689, l. l. See the note on p. 12, l. 13.

P. 692, l. 11. لَيْسَ شَيْئًا عَمَلُوْهُ (B).

P. 697, l. 22. See Mb. 217, l. 6, and § 193.

P. 699, l. 13. It is named by R "the Tanwīn of declinability, the meaning of which is that the *n.* is *infl.*"

P. 701, l. 20. Read "O" in Roman type.

P. 710, l. 17. Read اِفْعَلْ.

P. 712, l. 4. In the 1st ex. read مَا مَّا.

P. 715, l. 12. The DH inserts as the 3rd hemistich

وَلَا يَرَى مَا لَهُ مَعْدُونًا  
5

*And not holding goods of his to be counted, i. e. not counting his goods from his liberality.* Wright (3rd edition, vol. II., p. 380) has <sup>أَقَاتِلْنِ</sup> *أَقَاتِلْنِ*, which is wrong, because the *n.* is *infl.*, as the DM says—l. 16. Apparently <sup>أَشَاهِرِنِ</sup> *أَشَاهِرِنِ* is in the *sing. masc.* because the poet is addressing the tribe under the name of its ancestor Hanifa.

P. 716, l. 14. Another *ex.* is <sup>أَمَّا تَرَيْنَا أَلْعِ</sup> *أَمَّا تَرَيْنَا أَلْعِ* [Notes on p. 574, l. 127 (DM); and another is <sup>فَأَمَّا تَرَيْنِي أَلْعِ</sup> *فَأَمَّا تَرَيْنِي أَلْعِ* [589].

P. 717, l. 10. Read <sup>تُهِنِّنِ</sup> *تُهِنِّنِ*.

P. 726, l. 14. Read <sup>أَكْرَمْتِكْسِ</sup> *أَكْرَمْتِكْسِ*.

P. 731, l. 17. Dele "is".

P. 736, l. l.—p. 737, l. l. In excluding inflection and uninflectedness from etymology R and Jrb follow IH (SH. 3), whose definition is adopted in KIF (pp. 14, 837). Lane (p. 1681, col. 1) seems to be inaccurate in describing, on his own authority, <sup>التَّصْرِيفِ</sup> *التَّصْرِيفِ* as "including what we term the declining of nouns . . . and the conjugating of verbs", since the variations of case in the declension of *ns.*, and of mood in the conjugation of *vs.*, are inflections [16,402.]

P. 737, l. 12. Insert "[697]" after "elision"—l. 13. Insert "[682, 697]" after "conversion," and "[697]" after "transfer."

P. 739, l. 18. and preventives of (Aud. 235): but there is only one [634].

P. 741, l. 2. For "may" read "nay"—ll. 21, 22. See pp. 210, 254, 1475. IHsh and Kh seem to ignore <sup>كُدْتُ</sup> *كُدْتُ*.

P. 742, l. 6. Apparently for <sup>مَوْتٍ</sup> *مَوْتٍ* from <sup>مَوْتٍ</sup> *مَوْتٍ*; but see I. 1526, ll. 11-14, which makes the *o. f.* <sup>مَوْتٍ</sup> *مَوْتٍ*—l. 11. by IM in the Kāfiya and the

Tashil' ..... and by IDn and others (A. iv. 275)—l. 16. "the cause", vid. the <sup>ی</sup> (Sn. IV. 275, l. 13)—l. 22. "prolongation" so that the quiescent [<sup>ی</sup>] is nearer than the mobile to Kasra (Sn. IV. 275, l. 15)..

P. 743, l. 8. After "*sheep*" insert "[278]"—l. 20. After "*reading*" insert "of IAl and the Two Brothers [669]."

P. 745, l. 10. Read "Imāla"—ll. 23, 24. For عَنَّا and تَنَّا in pause [640].

P. 746, ll. 10-14. Being attributable to the sixth, not the seventh, cause [626]—l. 20—p. 747, l. 2. When the letter before the <sup>س</sup> is pronounced with Kasr, as in عِنْدَهَا مِنْ from beside her, there is no need to ignore the <sup>س</sup>, because the <sup>ا</sup> is separated from Kasra by only one letter, as in عَمَاد [above].

P. 747, l. 6. These *exs.* mean *He did not strike her* and *Make its opening round*, the <sup>هَ</sup> in the second *ex.* relating <sup>دِرْعٌ</sup> a coat of mail, which is *fem.* [282]—l. 1. But عَلِمَا is more like <sup>شَيْئًا</sup>: cf. <sup>إِنَّا</sup> in II. 151. [627].

P. 748, l. 10. After "*brick*" insert "[256]"—l. 18. *Dele* "719,"—l. 21. For "719" put "724."

P. 749, l. 4. For "626" read "326, 626, 686"—ll. 13-16. In short, because the <sup>ا</sup> seems to be converted from <sup>ی</sup>.—l. 18. طَابَ is from فَعَلَ, which, when the <sup>ت</sup> of the *nom. pron.* is attached to it, is regarded by Z as transmuted into فَعَلْ, whence فَعِلْتُ contracted into فَلْتُ [626 (cause 3), 705].

P. 751, ll. 4-8. Yet he afterwards mentions the Imāla of عَاب among the anomalies [635] (A). I do not find it so mentioned, however, in the M.

P. 754, ll. 18—20. And, in the case of  $\text{غَزَا}$  and  $\text{عَدَا}$ , the  $\text{ا}$ 's being replaced by  $\text{ي}$  in some variations [626 (cause 2)]. But in all of IY's *exs.* (ll. 12—14) the cause of Imāla is a supplied  $\text{ي}$  or Kasra; so that Sn's criticism (ll. 6—9) applies to them also.

P. 755, ll. 3, 4. See p. 1401 (ll. 7-10)—ll. 6, 7. See p. 756 (ll. 2—4)—ll. 18—20. But [S says that (A)] it is a rare (S, A) *dial.* (A).

P. 756, l. 22. Derenbourg (S. II. 288, ll. 5, 10) prints  $\text{يَنْقَل}$  with Fath of the  $\text{ق}$ ; but Damm is more appropriate in a proper name transferred from the *aor.* of  $\text{نَقَلَ}$  [4]—ll. 23, 24. In  $\text{نَاعِي}$  and  $\text{مَنَاشِيط}$  the letter of elevation is separated from the  $\text{ا}$  by one letter and two letters, respectively; but in  $\text{بِمَالِ مَلِيق}$  and  $\text{بِمَالِ يَنْقَل}$  by three letters, for which reason, perhaps, Broch (M. 159) and Jahn (IY. 1261) print  $\text{بِمَالِ مَلِيق}$  with Imāla, contrary to the express statement of S that all are with Fath.

P. 760, ll. 12—14. "notwithstanding that . . . the letter of elevation," as in IX. 40. [above], "or the , not pronounced with Kasr," as in LXXXIII. 18. [above], "is present," or even both are combined, as in XL. 42. [above]—l. 21. And they say  $\text{بِا}$  and  $\text{بِا}$  among the letters of the alphabet (S. II. 289, l. 13), where  $\text{بِا}$  is put in place of  $\text{بِا}$ , and  $\text{بِا}$  is omitted. , and  $\text{ي}$  occur in initial monograms, but not  $\text{ب}$  or  $\text{ت}$ .

P. 761, l. 12. Abū 'Abd ArRaḥmān (IHjr) 'Abd Allāh Ibn Dā'ūd [alHamdānī (TH, IHjr), of Hamdān themselves (IKb), alKhuraibī (IKb, IHjr), alKūfi by origin (IHjr), the Traditionist (TH)], d. 213 (IKb, TH, IHjr), aged 87 (IHjr). He moved from AlKūfa to AlBaṣra; and settled in AlKhuraiba (IKb), a ward of AlBaṣra (LL)—ll. 15—16. the Reader, the companion of Kn (MINR).



P. 764, l. 11. Read "Aud".

P. 765, l. 2. Put a colon at the end of the line.

P. 767, l. 19. Insert "( α )" before "what".

P. 768, l. 17. Read "*decl. ns.*"—l. 20. Read "*by us*".

P. 769, l. 14. Read "*uninfl.*"

P. 772, l. 3. This pause must be distinguished from pause in the sense of uninflectional quiescence [159, 431]. The quiescence of the final ب (1) in زَيْدٌ يَضْرِبُ [640] is pausal, incidental to the position of يَضْرِبُ as the last word in the speech; (2) in اِضْرِبْ زَيْدًا is uninflectional, incidental to the formation of the *imp.* [428, 431]; (3) in لَمْ يَضْرِبْ زَيْدٌ is inflectional, incidental to the prefixion of the apocopative *p.* لَمْ [404, 419]; (4) in II. 19. [754] is incorporative, incidental to the concurrence of two mobile likes. And the quiescence of the final د and ي in يَغْزُرُ زَيْدٌ and يَرْمِي زَيْدٌ is euphonic, for alleviation [697, 719, 720].

P. 774, l. 4. Put a comma after "A".

P. 775, l. 12. R (*p.* 201, ll. 9—12) also gives a list of modes, in which he alters the order adopted by IH, and followed by Kh and Fk; but arrives at the same total (eleven) by omitting Nos. 5 and 6, and inserting Nos. 12 and 13. In No. 12 he has "conversion of the Tanwīn into | or د or ي"; but I have omitted "| or", because conversion of Tanwīn into | is included by IH, Kh, and Fk in No. 4 (substitution of the |). The Fk (*vol.* II, *p.* 299), indeed, by some oversight of copyist or printer, omits substitution of the |: but that it was written, or at least intended to be written, by Fk is certain, (1) because his list, like that of Kh, is taken, almost verbatim, from the SH (*pp.* 72—78); (2) because his "eleven modes" are incomplete without this one; (3) because he afterwards discusses this "substitution" at length (*p.* 300,

*l.* 30—*p.* 301, *l.* 19)—*ll.* 18—19. The eighth being mentioned in the next sentence, where Kh explains its omission from the catalogue in the verse.

*P.* 778, *l.* 2. "Says IA", probably in his commentary on the *Tashil*, since it is not to be found in his commentary on the *Alfiya*—*ll.* 7—9: When the *n.* pronounced with Tanwin is paused upon, the Tanwin, if it occur after Fatha, is changed into ! (IA), necessarily except in the *dial.* of Rabi'a, and allowably in it, as Sn reports (MKB). The last three words refer to the extract from the Sn given in *ll.* 1—4.

*P.* 779, *l.* 6. Quiescence is an element in all 5 modes. But what is meant here is "bare quiescence" (*p.* 775, *l.* 1), differentiated from the next two modes by the clause "stripped of Raum and Ishmām" (*p.* 779, *l.* 7); and from the remaining two modes by the words "absence of the vowel altogether; without any indication thereof" (*ll.* 21—22), because, in reduplication and transfer, the doubled consonant and the transferred vowel, respectively, are indicative of the vowel removed from the final.

*P.* 780, *l.* 6. My MS of the Tsr (*p.* 789, *l.* 1) has the  $\tau$  undotted, which seems to be agreeable with the context, because it is variously said to represent  $\dot{\tau}$ ,  $\tau$ , or  $\tau$  : but the Persian *ed.* (*p.* 332, *l.* 11) appears to have  $\dot{\tau}$ .

*P.* 781, *l.* 2. This verse is often cited as evidence in the compositions of F and his pupil LJ (AKB)—*l.* 3. Read "Kais".

*P.* 782, *l.* 8. Put a colon, instead of the semi-colon, after "(Tsr)" —*ll.* 11—12. The Seven Readers, being all senior to Fr, who was a pupil of Ks, the latest of them (*pp.* 23A—24A), can hardly be said to have adopted his opinion, though they may have adopted the same opinion as he afterwards took up.

*P.* 784, *l.* 17. *Dele* the "A," after "IY,"—*l.* 23. *Dele* the comma after  $\dot{\tau}$  —*l.* 25. After "that" insert "it".

P. 785, l. 6. Put a colon, instead of the semi-colon, after "(Tsr)"—  
 ll. 14—18. The text of the R (p. 203) is corrupt here. I insert قول before الشاطبي (rendering these words by "that Sht . . . . . adds"), put put فى هاء المذكر وَفِي الْهَاءِ الْأَضْمَارِ for <sup>9</sup>قَوْمَ to <sup>9</sup>وَيَاءَ before وَبَعْضُهُمْ (p. 786, l. 7)—l. 20. Read "They"—l. 21. Read "And, in"—l. 23. The Kādī Abu-l-'Abbās Aḥmad Ibn 'Umar IBN SHURAIḤ alBaghdādī, the [celebrated (ITB) Shāfi'ī (IAth)] Jurist, [the pattern of the Shāfi'is, and the standard-bearer of jurisprudence (TH),] d. 306 (IAth, ITB, TH), aged 57 (IAth).

P. 786, l. 2. Read "their matrices, و and ى". Cf. p. 1400, l. 24 —p. 1401, l. 1.—l. 7. Read <sup>9</sup>و بَعْضُهُمْ.

P. 787, l. 10. Read "On"—ll. 18, 24. The R (p. 204, ll. 6—8) has عليكم and عليكم, and afterwards عليكم (p. 788, l. 1); but I do not find عَلَيْكُمْ (الْكِتَابُ) in the K̄ur.

P. 789, l. 19. Put a colon, instead of the semi-colon, after "dial." —*ibid.* Or rather sixth, [the sixth being stated first,] vid. that the letter paused upon should be mobile [in continuity], because the reduplication is a quasi-compensation for the vowel: so says Jrb (Tsr). But this seems to be superfluous, because we are discussing the modes of pause upon the mobile.

P. 791, l. 18. AsSarāt is the mountain of AlAzd, by reason whereof they are called "[Azd of] AsSarāt" (MDh). The mountain of AsSarāt is the boundary between Tihāma and Najd. It is the greatest of the mountains of the Arabs (Bk), and is named [by the Arabs (Bk)] "Hijāz" (Bk, MDh). But the only part of this mountain that is named "AsSarāt" is its *back*, which is called <sup>9</sup>السَّرَآءُ, as the *back* of the beast is called <sup>9</sup>سَرَّاءُ (MDh).

P. 792, l. 21. *مِثْلُ الْكَرْبِقِ* (Jrb. 106, MASH. 77, MN. IV. 850); so in S's version [adopted in M. 162, IY. 456, 1269, 1282, IA. 354, Aud. 235, A. IV. 268]; but in F's version *أَوْ كَأَنَّ الْكَرْبِقِ* [followed in R. 222, 223, and MN. IV. 549]. And, according to S's version, *مِثْلُ* is in the *acc.* as a *d.s.* to the *pron.* of *السَّيْلُ*, which is [latent] in *إِسْلَحَبَا* [p. 794, l. 9]; or as an *ep.* of a suppressed *inf. n.*, i.e. *إِسْلَحَبَا مِثْلُ*, meaning *مِثْلُ* *إِسْلَحَبَابِ الْكَرْبِقِ* (MN). The J (p. 420), which makes *مِثْلُ* the second hemistich of the first verse, omitting the whole intermediate passage, says that *مِثْلُ* is *ep.* of *جَدَّ بَا*, in which case also it is in the *acc.* But the editors of the M, IY, and IA all print *مِثْلُ* in the *nom.* I have given *أَوْ كَأَنَّ الْكَرْبِقِ* here and on pp. 790, 794, 850. I cannot find this hemistich in the S, though the first verse *لَقَدْ خَشِيتُ أَلَمَ* appears in S. II. 308.

P. 793, ll. 11—15. Sulmī Ibn Rabī'a says

حَلَّتْ تُمَاذِيرُ غُرَبَةٍ فَأَحْتَلَّتْ \* فَلَجَا وَأَهْلَكَ بِاللَّوِي فَأَلْحَلَّتْ

*Tumādir* (a woman's name, mentioned by some people among the formations neglected by S, whereas the case is not so, because *تُمَاذِيرُ* is named from the *aor. v.*) has alighted at a distant (abode), and made her home at *Falj* (a valley on the road of AlBaṣra), while thy family are at *AlLiwa*, and then *AlHilla* (a place in the territories of the Banū Dabba), or *AlHalla* (rugged ground in the territories of Dabba) (T), where *فَأَلْحَلَّتْ* (pronounced *فَأَلْحَلَّتِي*) for *فَأَلْحَلَّتْ* is like *الشَّجَرَتِي* for *الشَّجَرَةَ* in the text. Sulmī was a heathen poet (Part I, p. 96A); so

that this is an *ex.* "in ancient poetry". It is the opening verse of a poem from which other verses have been cited in Part I, pp. 872, 1142, 96A.

P. 794, ll. 5—6. Ru'ba (S, MN, Tsr), as [S, mentions (MN)] in the Book (MN, Tsr); though it is not found in his *Dīwān*, and AHm attributes it to an Arab of the desert (MN)—l. 7 جَدَّبَا (Jsh, J), with Fath of the ج (J): جَدَّبَا (S. II. 308, IY. 1270). The predicament of جَدَّبَا and اَخَصَّبَا and سَبَسَبَا is the same as that of الْقَصَبَا [640, 647, 648] (Jsh).

P. 796, l. 3. The author of this verse is disputed: Sgh says that it is by Fadakī Ibn A'bad alMinḡarī, [one of the magnates of the Banū Sa'd in heathenism, who has some descendants in AlBaṣra and the desert (ID);] but ISB says "I think it to be by 'Ubaid Allāh Ibn Māwīya aṭṬā'i", and Jh decidedly asserts that; while S says that it is by one of the Sa'dīs (Tsr). 'Ubaid Allāh Ibn Māwīya (MN, Tsr): 'Abid Ibn Māwīya (Mb): 'Ubaid Ibn Māwīya (T)—l. 15. Insert "[663]" after "pause"—l. 23. Read "(Tsr)"]

P. 798, l. 22. اَللّٰهُ يُحَرِّجُ (And): but, if اَللّٰهُ were changed into اَلَّذِي, it would agree with the text of the K̲ur (Tsr). I have amended it accordingly.

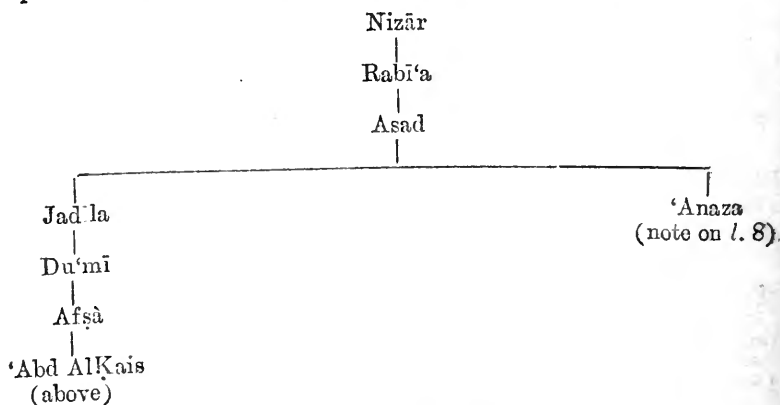
P. 800, l. 6. Read "Fath"—ll. 16-17. Although transfer would produce an unprecedented formation (فُعِل or فُعِل) only in the *gen.* of فُعِل and *nom.* of فُعِل, R (p. 224, l. 11) inserts "in the three cases" after "Hamza", the alliteration in the *nom.* of فُعِل and *gen.* of فُعِل being caused by transfer, and in the *acc.* of both being due to uniformity (see p. 808, l. 24—p. 809, l. 7).

P. 801, ll. 19-20. I. e., with elision of the Hamza after transfer of its vowel to the ب; so that  $\text{خَبْ}$  becomes  $\text{خَبْ}$ , which then becomes  $\text{خَبْ}$  in pause—l. 23. I. e., but not transfer of the inflectional vowel from the ب of  $\text{خَبْ}$  to the خ, when the ب is made quiescent in pause.

P. 802, l. 2. After “are” insert “mindful only of averting the combination of two quiescents, while”. They avert such a combination by transferring the vowel of the Hamza to the preceding quiescent; and, since in their *dial.* the Hamza is sounded true [658], they retain it in pause, thus preserving the vowel of inflection transferred from it to the penultimate.

P. 803, ll. 21-22. I have transposed “uninflectedness” and “inflection” in A. IV. 260, ll. 6-7, according to Sn’s suggestion.

P. 804, l. 5 Abū Umāma (IKhn, FW, AKB) Ziyād Ibn Salmā (TSh, ID, AKB), [or] Ibn Sulaimān [Part I, p. 24. A] (KA, IKhn, MN), or Ibn Jābir (TSh, IKhn), Ibn ‘Amr (TSh, KA) Ibn ‘Āmir (TSh), of ‘Abd AlKais [309] (TSh, IY, IKhn), one of the poets of the Umawī dynasty (AKB), called AlA‘jam [*the Foreigner*] (TSh, ID, KA, IY, AKB), because he had a foreign accent (TSh, KA, IY, AKB), as IKb says in the TSh; or because he had an impediment in his speech; or because he was born, and grew up, in Persia (AKB).



l. 8. 'Anaza is [the progenitor of (N)] a clan of Rabi'a (IY, N) Ibn Nizār (IY)—l. 12. زَحَلَه (M, IY) : أَزَحَلَه (S, Mb)—l. 14. زَحَلَه (IY) : أَزَحَلَه (Mb).

P. 805, l. 6. I have not lighted upon the name of its Rājiz (MN)—l. 23. نَوَّأْتَبَ, for which I am indebted to Nöldeke's *Zur Grammatik* (p. 14), is omitted in the A (vol. IV, p. 260, l. 2).

P. 806, l. 2. Probably the *Nihāyat al'Irāb* by AH: perhaps the *Nihāya fi-nNahw* by IKh̄z (see HKh. VI. 398, 404)—l. 8. خَيْرَات (S. II. 57, Mb. 236), meaning أَجْرْتَكَ خَيْرَات I have rewarded thee with good things (Jahn's *Sibawaihi's Buch*, vol. II, part II, p. 184) : الْخَيْرُ خَيْرٌ أَنْ : Good is double good (Lane, p. 3, col. 2). The analysis in MAR seems to require خَيْرَات as an *inch.* whose *enunc.* is بِالْخَيْرِ—l. 13. تَشَاء (S) : إِلَّا أَنْ (Mb). Mb's saying إِلَّا أَنْ تَرِيدَ is a mistake, it being only إِلَّا أَنْ تَرِيدَ; and, if it were as Mb says, the ت would be pronounced with Damm (Akh).

P. 808, l. 24—p. 809, l. 7. See Note on p. 800, ll. 16-17.

P. 809, l. 3. Read "nom. and"—ll. 19-20. بِالْوَتْنِ and الْوَتْنُ (Jahn in IY. 1275, l. 2), though pause requires quiescence of the final (see S. II. 312, ll. 13-14, and Jahn's *Sibawaihi's Buch*, vol. II, part I, p. 658).

P. 811, ll. 24-25. For بعد in العلة يستثقل بعد حروف العلة I read بعده, as the context plainly requires.

P. 812, l. 2. أَغْنَى is a v. in the 1st pers. sing. [aor. ind.] from هَآءُ, aor. يَغْنَى, of [the conjug. of] ضَرَبَ [482] (MAR). Cf. p. 813, ll. 17-18.

P. 814, l. 3. <sup>60</sup>عَدُو (Jahn in *IY.* 1276, l. 3); but I read <sup>61</sup>عَدُو with double و, corresponding to ضَعِي with double ي —l. 10. Probably the Sa'd of Tamīm (Part I, p. 187. A): cf. "some of Tamīm" in §. 694 (p. 1377, l. 3, from R. 208, l. 5). These Banù Sa'd would be kinsmen of the Banù Ḥanzala mentioned in that section (p. 1375)—l. 15. Read "*Fukaimi*"—ll. 21-23. like يَقِي when a proper name (IA), i.e. the *aor.* of دَقِيَ guarded, orig. يَوْقِي [482, 699], the و being elided on account of its occurrence between its two enemies, the ي and Kasra. IA says "when a proper name" because the defective is only a *n.*; and its Tanwīn is then for compensation, as in جَوَارِ [18, 608], because يَقِي is diptote on account of the quality of proper name and the measure of the *v.* (MKh). [Similarly] like يَفِي when a proper name (A). This Tanwīn disappears in the *acc.* يَقِي or يَفِي, like جَوَارِي [18], upon restoration of the elided ي, for which it is a compensation in the *nom.* and *gen.* These are non-pausal forms; while the pausal are يَقِي and يَفِي in the *nom.* and *gen.* (ll. 24-25), and similarly in the *acc.* (p. 816, ll. 8-9, and p. 818, l. 25—p. 819, l. 3). In rhyme, however, يَقِيَا and يَفِيَا may occur in the *acc.*, for يَقِي and يَفِي; and, by poetic license, in the *gen.*, for يَقِي and يَفِي, because orig. يَقِي and يَفِي, like يُعِيلَا for يُعِيل (Part I, p. 21 A): but the | here is the | of unbinding; and must be distinguished from the | of قَاضِيَا (p. 816, l. 11), which is a *subst.* for the Tanwīn of قَاضِيَا, as in زِيدَا for زِيدَا (pp. 290, 778, 1253).



P. 815, ll. 16-20. When <sup>ر</sup> is paused upon, the <sup>ي</sup> must be expressed, otherwise the *n.* would have to remain with a single *rad.* (A, YS); vid. the <sup>ر</sup> (A); and that would be a mutilation of the word (A, YS). IUK says "If you say that this is entailed in the state of continuity also, I say that expression of the <sup>ي</sup> is not possible in continuity, because it would involve a combination of two quiescents; and further that the Tanwīn's remaining in continuity contains some reparation for the word (YS, Sn), contrary to pause" (Sn). But this apology for the supposed mutilation in <sup>ر</sup>, and, by parity of reasoning, in <sup>يَف</sup>, is unnecessary, according to the Tsr's statement (ll. 8, 20) that the mutilation in pause would consist in leaving the word with a single quiescent *rad.*; for in continuity the sole remaining *rad.*, vid. the <sup>ر</sup> and <sup>ف</sup> in <sup>مِر</sup> and <sup>يَف</sup>, respectively, is mobile.

P. 818, ll. 17-20. [Or, as Jrb says,] because the <sup>ي</sup> is elided only on account of the Tanwīn [16], while Tanwīn is not affixed to the *det. voc.* [48] (Job)—ll. 20-21. Y and S prefer <sup>يَا قَاخُ</sup> (Jrb). This form is ignored in Wright's Grammar (3rd ed., vol. II, p. 371).

P. 820, l. 3—p. 821, l. 20. The contributions of Al'Ainī, A, and Kh to this paragraph seem to be taken from a common stock, vid. the commentary of IUK on the *Alfiya*, since he alone, out of the four commentators, BD, IUK, IA, and IHsh, whose verses are expounded in the MN, cites the *ex.* <sup>اِنَّكَ آخِ</sup> (p. 821, l. 7), as is proved by the solitary initial <sup>ق</sup> prefixed to it in that work.

P. 820, ll. 5—7. Although the Tanwīn, which is the cause of the elision in continuity, disappears in pause—l. 20. Read "(Sn) ]"—l. 25. Ma'kīl Ibn Dirār (MN) alGhaṭafānī, [a Convert (AKB),] who reached heathenism and AlIslām, and died in the time of 'Uthmān (Is, AKB). See Part I, pp. 28A and 106A.

P. 821, l. 2. Read أَشْتَهَى —l. 3. He is [said by Al'Ainī to be] addressing 'Abd Allāh Ibn Ja'far Ibn Muḥammad asṢādiq (MN). But this seems to be impossible, because 'Abd Allāh's father Ja'far was born in 80 or 83, and died in 146 or 148 (Note on p. 1572, l. 22.)—l. 22. R (p. 205) here proceeds to give the substance of S's language (S. II. 317), not his actual words.

P. 822, ll. 4—7. Cf. Note on p. 246, l. 2 (p. 8 A).

P. 823, l. 1. Of *Ramal* [metre] (MN, MAR). A, who cites only the second hemistich, calls the author a "Rājiz," and inserts ابن before مرجوم, thus making the metre *Rajaz*.

P. 824, l. 2. Lukaiz Ibn Afṣā Ibn 'Abd alḲais (IHb, AGh, MN, MAR) Ibn Afṣā (IHb)—l. 3. AUd says that Marjūm was so named because he contended with a man in boasting, before AnNu'mān, who said to him جَمَك بَاشْرَفَ, *He has disparaged thee in thy nobility*; while his [original name] was Labīd (MN), [or] Shihāb Ibn 'Abd AlḲais (ID). Ibn AlMu'allā was an ancestor of AlJārūd (*Muḥkam* of ISd, cited in ID. 201, note b), whose name was [Abu-lMundhir, or Abū Ghiyāth (AGh, Is), with غ and ث, according to the corrected spelling (Is), or Abū 'Attāb (AGh, Is), with ع and ب (Is), one of the two being, I fear, a mistranscription (AGh,] Bishr Ibn 'Amr Ibn Ḥanash Ibn [AlḤārith (AGh)] AlMu'allā (ID) ..... Ibn Lukaiz [Note on l. 2] (AGh) al'Abdī (AGh, Is), of 'Abd AlḲais [309] (AGh). MII says "AlJārūd Ibn 'Amr Ibn Ḥanash came in, when he was a Christian, to the Prophet"; and then mentions his story. And his name is said to be other than that (Is). He received the cognomen الْجَارُودُ *the Destroyer* because he made a raid upon Bakr Ibn Wā'il (AGh, Is) in [the days of] heathenism, and smote them, and *destroyed* them (AGh), and extirpated them: the poet says

قَدْ سَمَّاهُمْ بِالنَّحِيلِ مِنْ كُلِّ جَانِبٍ \* كَمَا جَرَدَ الْجَارُودُ بَكَرَ بْنَ دَائِلِ

Then we trampled them with the horses from every side, as *AlJārūd* destroyed *Bakr Ibn Wā'il* (Is). And he was the chief of 'Abd AlKais. He came in [to the Apostle of God (AGh)] in the year 10, in the [last (Is)] embassy of 'Abd AlKais; [and was converted to AlIslām, being a Christian (AGh);] and the Prophet rejoiced at his conversion (AGh, Is), and took him into favor (AGh). He was killed in the land of Persia (AGh, Is) in the year 21, during the Khilāfa of 'Umar (Is), having, it is said, been sent by [the Companion (Nw) Abū 'Abd Allāh (Nw, Is)] 'Uthmān Ibn Abi-l'Ās [Ibn Bishr (Is) athThaḡafi (AGh, Is, IHjr) atTā'fi (IHjr), whom 'Umar had made governor of 'Umān and AlBaḡrain (Nw, Is) in the year 15 (Is),] to the coast of Persia, where he was killed (AGh) at [a place known as (AGh) 'Aḡabat atTīn, which then became called (Is)] 'Aḡabat alJārūd. And it is said that he was killed at Nahāwand with [the Commander of the army (ITB),] AnNu'mān Ibn Muḡarrin (AGh, Is) alMuzanī, in the year 21 (ITB); or that he remained till the Khilāfa of 'Uthmān (Is). 'Uthmān Ibn Abi-l'Ās died [at AlBaḡra (Is, IHjr)] in the Khilāfa of Mu'āwiya (Nw, Is, IHjr) in 55, or, it is said, 51 (Is).

P. 826, l. 22. The word here rendered "*imp.*", vid. موقوف<sup>5</sup>, signifying "*quiescent (uninfl.)*." [159, 431], is paraphrased by IY as امر مبني<sup>2 3 5 5 5</sup> *uninfl imp.*, where I have omitted "*uninfl.*" as superfluous.

P. 827, ll. 14—15. See p. 723, l. 7—p. 724, l. 8, where "[645]" in p. 723, l. 9 should be "[431]," the allusion being to the *imp.* The word "pause" there means "quiescence of uninflectedness" (Part I, p. 504, l. 1.—p. 505, l. 1).

P. 829, ll. 19-21. So also does IA (p. 353, l. 4): but his Glossator MKh notes the refutation of IM's theory by IHsh in the Aud; and adds a refutation of his own, which I have incorporated in my text (ll. 21-25). The truth seems to be what R lays down in §. 615 (p. 723, ll. 18-23), that the ʾ in such cases, though very frequent, is not necessary.

P. 830, ll. 4-9. The final letter in these texts, if pause, or continuity treated like pause [647], be intended, is quiescent; and otherwise is pronounced with Kasr—l. 24. R refrains from saying "anomaly" without qualification, from respect for well-established readings of XVIII. 63. and other texts of the *Kur* (pp. 830, 831). See Note on p. 937, ll. 20-24.

P. 832, l. 1. The MAR inserts "so in the *Ṣaḥāḥ*" after "Zuhair". See Jh. II. 80 (on *خلق*)—*ibid.* Read "alMurri"—l. 4. *يَفْرِي* (S. II. 316, M. 162, IY. 1280) : *يَفْرِي* (Jh. II. 80, BS. 167, Ahl. 82) ; or *يَفْرِي* (BS), which means the same. But, according to R, the last foot of this verse, the metre of which is *Kāmil* trimeter, is curtailed to a monosyllable. Indeed, the last syllable of a verse being always long, it is difficult to understand what audible effect could be given to elision of the *ي* from *يَفْرِي* if the Kasra were retained, as in *يَفْرِي* ; and there seems to be no doubt that, if *و* or *ي* is to be effectively elided in rhyme, the preceding letter must be made quiescent, and the rhyme bound (ll. 10-11).

P. 833, l. l. In the poem, as given in Ahl. 81 and AKB. III. 61, this verse comes a long way before the verse ending in *يَفْرِي* .

P. 834, l. 17. AtTa'ānīk is a place in the territories of Ghaṭafān (Bk)—l. 18. Thiḳl is a place [mentioned] in the poetry of Zuhair (MI).

P. 835, ll. 9, 12. *يَقْضِي* (S. II. 328) : *يَزْمِي* (R. 216). I have put *يَقْضِي* as the word actually used by S, whom R professes to be quoting. Read *يَقْضِي* in l. 9.

P. 836, l. 4. AlJiwā is a place in AṣṢammān (MI).

P. 837, ll. 9, 15. Read  $\mathfrak{z}$  —ll. 19-21. “unambiguous,” like  $\text{قَامَتْ}$  and  $\text{قَامَتْ}$ : “ambiguous,” like  $\text{رَبَّتْ}$  and  $\text{ضَرَبَتْ}$ , where the  $\text{ت}$ , if converted into  $\mathfrak{z}$ , might be mistaken for a *pron.* (Cf. p. 855, ll. 21-24).

P. 838, ll. 11-21. Case (2) is virtually a particular variety of case (1), because the  $\text{ل}$  is equivalent to a mobile letter—l. 16. “in the position of the latter,” because the  $\mathfrak{z}$  of feminization is generally preceded by a letter pronounced with Eath, as in  $\text{حَمَّة}$ , and  $\text{قَانَمَة}$  —ll. 18-19. The Tsr. 333 (MS. 792) has “and Fathā is on a par with the mobile letter”; but I have ventured to omit “Fathā”, because what “is on a par with the mobile letter is”  $\text{ل}$ , not Fathā.

P. 839, l. 24. “it” here means the  $\text{ل}$  composed of the  $\mathfrak{z}$  of feminization and the  $\text{ل}$  substituted for Tanwīn.

P. 840, l. 15, Read “*Adhri'a*”.

P. 841, l. 6. “Hamza [683],” as in  $\text{كَسَاء}$  and  $\text{رَدَاء}$  [683, 719, 723] —l. 22.  $\text{بِالْأَخْوَةِ}$  (A. IV. 263). The  $\text{ب}$  is *red.* in the *inch.* [503], and is dropped in the And (Sn) and Fk—l. 23. A's phrase “in the sayings of some of them” [ll. 19-20] suggests the idea that  $\text{دَفْنُ الْخ}$  is not a tradition, though the *Tamyiz atṬayyib min alKhabīth* contains a tradition  $\text{دَفْنُ الْبَنَاتِ مِنَ الْمَكْرَمَاتِ}$  reported by AṭṬabarānī in the Great and Middling [Encyclopædias of Tradition], and elsewhere, from Ibn ‘Abbās; unless it be said that A is exclusively considering pause with the  $\mathfrak{z}$ : so says YS, [though not in his Gloss on the Fk] (Sn). The *Tamyiz atṬayyib min alKhabīth* [or Discrimination of the Good from the Bad] out of the Tradition that circulates upon the Tongues of the People, is an Abridgment, by ‘Abd ArRaḥmān Ibn ‘Alī ash Shaibānī ashShāfi‘ī, known as AD DAIBAGH AZ ZABĪDĪ, d. 944, from

*Al Maḥāsīd al Ḥasana* [or the Fair Intent] upon many of the Traditions celebrated upon the Tongues, by Abū 'Abd Allāh Muḥammad Ibn 'Abd ArRaḥmān asSakhāwī, *d.* 902 (HKh. II. 424, VI. 46). The learned authority (TH) Abu-lKāsim Sulaimān Ibn Aḥmad alLakhmī (IKhn, MINR, TH) aṭṬabarānī (IKhn, MINR) ashShāmī (TH), the [trustworthy, long-lived (MINR)] Ḥāfiẓ (IKhn, MINR) of his time (IKhn), *b.* 260 (IKhn, TH) in the Ṭabarīya of Syria (IKhn), *d.* 360 [in Iṣbahān (IKhn)] at the age of 100 years (IKhn, MINR, TH) and 10 months (TH). He was a pupil of Tr, and a master of IF (TM, Nos. 93, 6). He composed [delightful, profitable, extraordinary works; and, among them (IKhn),] the [three (IKhn)] Great, Middling, and Small Encyclopædias (IKhn, TH) of Tradition (HKh. V. 629). Ṭabarīya [Tiberias] is a small town overlooking the lake known by that name (MI). It is so named because it was built by Ṭabārī [Tiberius], king of the Romans [Bk].

*P.* 843, *l.* 18. See *P.* I. 307 and *Md.* I. 55—*l.* 20. Read ت .

*P.* 844, *ll.* 13, 20. Read س .

*P.* 845, *ll.* 10-12. I have not lighted upon the name of its author (MN). Its author is not named (Jsh). Its Rājiz is not known (MAR)—*l.* 13. The ب in بِكَفِّي is i. q. مِنْ, i. e. *from my hand* (Jsh)—*l.* 14. مُسَلِّمَت is a *voc.* with the *voc. p.* suppressed, i. e., يَا مُسَلِّمَةً [56]; and is [on the measure of مَفْعَلَةٌ,] like مَرْحَلَةٌ; [but] a man's name (Jsh). مُسَلِّمَت (IY. 686, 1282).

*P.* 846, *ll.* 8-11. The ت is so printed by Lees (K. 1343, 1326,) 1504] in all [three texts,] and by Fleischer (B. II. 342) in the last alone—*ll.* 16-18. These [are the Seven Readers (*p.* 24A)]—*l.* 21. Read س—*l.* 22. Put a comma, instead of a full-stop, after ت .

P. 848, ll. 19-20. See p. 940 (ll. 6-17)—ll. And <sup>ل</sup>ن <sup>ف</sup>ن <sup>ج</sup>ن is also read, according to the o. f. (K, B) by Ubayy Ibn Ka'b (K). Ābu-lMundhir, [so surnamed by the Apostle of God (Nw),] or Ābu-ṭTufail, [so surnamed by 'Umar Ibn AlKhaṭṭāb (Nw),] Ubayy Ibn Ka'b . . . . . Ibn Mu'āwiya . . . . Ibn AnNajjār, [whose name was Taim Allāt, or, it is said Taim Allāh, Ibn Tha'laba . . . . Ibn AlKhazraj alAkbar (the Elder) (Nw),] alAnṣārī [alKhazrajī (Nw, IHjr) anNajjārī (Nw, Is) alMu'āwī alMadanī (Nw)], the Chief of the Readers, [whom 'Umar used to call "the Chief of the Muslims" (Nw, Is), one of the learned Companions (IHjr),] d. [alMadīna (Nw)] in the year 19 (Nw, IHjr, Is), or 20 or 22 (Nw, Is), or before 30, which is said by ANI to be the true [date] (Nw), or in 30, which is the most trustworthy of the sayings (Is), or 32 (Nw, IHjr). I think that قبل in Nw. 142, l. 2, should be قبل, in which case "before" in "before 30" here and on p. 21A should be struck out.

P. 849, l. 11. *Dele* "679"—l. 12. The clause "according to some readings" qualifies "continuity", meaning that some Readers make no pause upon كِتَابِيَّة and حِسَابِيَّة.

P. 850, ll. 13. Read ب — l. 18. Read نَأِي.

P. 851, l. 8. This also is a case of continuity treated like pause; for, the pause being upon the ى, the ض is "in the interior of the sentence" (ll. 4-5).

P. 853, ll. 9-10. Bz was one of Ibn Kathīr's Reporters (p. 24A).

B attributes this reading to Ya'kūb.

P. 855, l. 18. Read "silence to the word ending in] it".

P. 856, l. 6. *Dele* "679"—l. 18. So in IY (p. 1284, l. 6); but I cannot find this citation in the S.

P. 87, l. 15. For "6" read "b".

P. 858, l. 20. "reading of the majority", i. e., with pause upon <sup>مَالِيَّة</sup> and <sup>سُلْطَانِيَّة</sup>. For the reading without pause see p. 850, ll. 3-5.

P. 859, l. 1. Read "*Lord*",

P. 860, l. 6. The KK among the Seven Readers were 'Āṣim, Ḥamza, and Ks (p. 23A). B apparently means that Ibn 'Āmir and they read <sup>أَكْرَمِن</sup> and <sup>أَهَانِن</sup> in continuity, and <sup>أَكْرَمَن</sup> and <sup>أَهَانَن</sup> in pause, with elision of the <sup>ي</sup> in either case; and that IAl is reported as doing the like; while Nāfi' agrees with them in reading <sup>أَكْرَمِن</sup> and <sup>أَهَانِن</sup> in pause, but not in eliding the <sup>ي</sup> in continuity. For nobody pauses upon a vowel.

P. 861, l. 17. "not part of the *n*". i. e., *pron.*, but mere letters of prolongation engendered by impletion of the Damma or Kasra of the <sup>م</sup> (Part I, p. 527, ll. 22-25).

P. 863, l. 17. <sup>مِنْهُوَ</sup> <sup>آيَاتُ</sup> <sup>بَيِّنَاتُ</sup> (IY. 1286, l. 17), which seems to be a medley of III. 5. and III. 91. (p. 864).

P. 865, l. 2. The *conj.* is omitted in <sup>بَعْدَهُ</sup> in order to shorten the vowel of the <sup>ء</sup>, as the metre requires—l. 9. "*it*" means *the appalling tidings of the death of Khaula* (see the next verse in Part I, p. 823).

P. 868, l. 4. Those who say <sup>ذِي</sup> or <sup>ذِهْ</sup> say, in its *dim.*, <sup>تِيَّ</sup> (IY. 739, l. 20). See Part I, p. 1287, ll. 3-8.

P. 869, l. 4. Read "pronunciation"—l. 7. Read "*conj.*,"—l. 10. "though the *o. f.*", the <sup>ء</sup> being *orig.* quiescent, because it is a *subst.* for the <sup>ي</sup> in <sup>هَذِي</sup>.

P. 870, l. 15. <sup>ثَلَاثَةُ</sup> <sup>أَرْبَعَةٍ</sup> (K. 1477, l. 15); but the explanation there given, which I have omitted, because more fully set out on



p. 848, ll. 17-23, shows that <sup>لَتَلْفُزُ</sup> <sup>بَعْدَ</sup> is intended—l. 16. For LXI. 2. see Part I, p. 624.

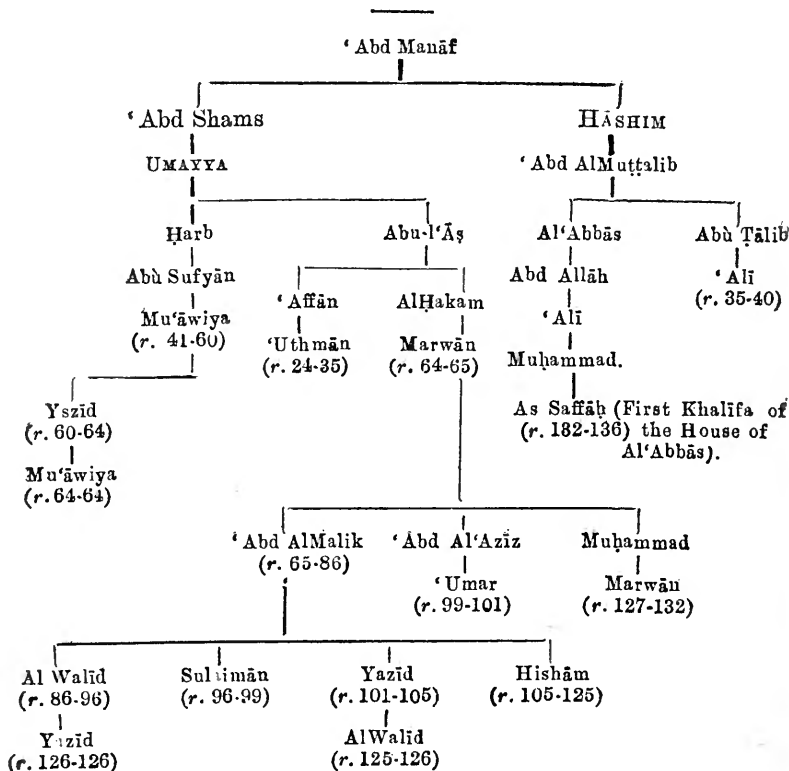
P. 871, ll. 10-11. From the same poem as verses in Part I, pp. 375, 751, and Parts III-IV, pp. 344, 573, 1570—l. 11. His saying <sup>ذَا</sup> <sup>النَّصَبِ</sup> means <sup>الْمَيْتَاتِ</sup> <sup>إِيَّاكَ</sup> <sup>وَهَذَا</sup> <sup>النَّصَبِ</sup>, [being in the *acc.* as coupled to <sup>الْمَيْتَاتِ</sup> in the preceding verse;] while the *dem.* denotes *proximity* [173], as in the saying [of Labīd (Dw)]

وَلَقَدْ سَنَنْتُ مِنَ الْحَيَاةِ وَطَوَّلَيْهَا \* وَرَسَّالٍ هَذَا النَّاسِ كَيْفَ لَبِيدُ

And assuredly I have become disgusted at life and its length, and at the asking of this people "How is Labīd?" (Jh). <sup>ذَا</sup> <sup>النَّصَبِ</sup> (SR. 256): but the Jh, Jsh, and N agree that <sup>ذَا</sup> here is a *dem.*, as above shown. On the <sup>فَا</sup> <sup>عَبْدًا</sup> in <sup>ف</sup> see § 540 (p. 485, ll. 7-16): it is similarly explained here in MN. IV.341—l. 21. The Khalīfa Abū Khālīd YAZĪD Ibn AlWalīd Ibn 'Abd AlMalik Ibn Marwān [alKurashī (TKh)] alUmawī adDimashkī, known as Yazīd an Nāḳiṣ [the Reducer], because he reduced the allowance of the soldiers [356], which his cousin [and immediate predecessor] AlWalīd [Ibn Yazīd Ibn 'Abd AlMalik] had much augmented, *a.* 126, *d.* 126 (ITB), at age of 46 (Tr, MDh, IATH, HH, TKhlf, TKh) [or] 42 (IKb) or 40 (HH) or 37 (Tr, MDh, IATH) or 36 (TKh) or 35 (TKhlf, TKh) or 30 (Tr). The Khalīfa Abu-l-'Abbās ALWALĪD Ibn 'Abd AlMalik Ibn Marwān alUmawī adDimashkī, [*a.* 86 (IKb),] *d.* 96 (ITB), at age of 46 (Tr, IATH, HH, TKh) or 42 (Tr, IATH) [or] 44 (MDh) or 45 (Tr, IATH) or 48 (Tr, HH, TKh) or 49 (IATH) or 50 (HH, TKh) [or] 51 (TKhlf). The

ITB (*vol. I*, 331 p.) inserts "alHāshimī" before "alUmaywī" in the description of Yazīd; but this must be an oversight, as appears from the subjoined genealogical table :—

Houses of Umayya and Hāshim.



P. 877, ll. 18—19. A continuation of "contrary to the opinion of the KK" (l. 3). IHsh means that the notion that the Hamza is *disj.*, being based upon the theory that  $\text{أَفْعَلٌ}$  is a *pl.* on the measure of  $\text{أَفْعَلٌ}$  is refuted by the fact that it has a *var.*  $\text{أَفْعَلٌ}$ , whereas  $\text{أَفْعَلٌ}$  has no *var.*  $\text{أَفْعَلٌ}$ .

P. 878, ll. 11—12. IY (p. 1290, l. 23), calls <sup>أَيْمَنُ</sup> "indecl." because, being always in the *nom.*, it has practically only one case, contrary to the perfectly *decl.*, which has three cases; and to the imperfectly *decl.*, which has two [17]. Strictly speaking, it is not "indecl.", i. e., *uninfl.*, because the Damma of its final is by reason of an *op.* [159], vid. inchoation [24]; and "aplastic" would be a more appropriate term.

P. 880, l. 8. Read <sup>يَدُ</sup> —l. 12. My MS of the WIH has <sup>عَلِمَ</sup> learned for <sup>قَامَ</sup> standing; but this may be a mistranscription.

P. 882, l. 12. Read <sup>يَدُ</sup> — l. 20—p. 883, l. 3. Cf. p. 680, l. 23.—p. 681, l. 7.

P. 883, l. 4. Read "it is"—l. 7. IHjr mentions him in the division of the Converts, in the Is; and quotes from AlMarzubānī "Rabi'a Ibn Maḥrūm was one of the poets of Muḍar in heathenism and AlIslām [Part I, Note on p. 281, l. 19]; and then became a Muslim, and was present at AlKādisiyya [in the year 15 (MAB, TKhlf)] and other victories, and lived 100 years" (AKB). [AlMarzubānī was author of the MSh.] This *rel. n.* refers to one of his ancestors, whose name was AlMarzubān. And this name is applied, among foreigners, only to the prominent man, great in estimation; and its translation in Arabic is <sup>حَافِظُ الْحَدِّ</sup> *Warden of the March*, says Jk in his book, the *Mu'arrab* (IKhn). AlKādisiyya is a town near AlKūfa, on the side of the desert, 15 leagues from AlKūfa, and 4 miles from Al'Udhaib. Near it was the great battle between the Muslims and the Persians (MI). People, ancient and modern, have disputed about the year of AlKādisiyya and Al'Udhaib, many holding that it was the year 16, as is the saying of Wkd on the authority of others; while some hold that it was the year 15, and some think that it was the year 14: but what MII decides is

that it was the year 15 (MDh)—l. 19. In this verse (p. 560, l. 4) the Lucknow and Delhi *eds.* of the R have جَیْرٌ, while the Persian *ed.* does not show quite clearly whether جَیْرٌ or جَیْرٌ be meant: but the AKB has جَیْرٌ, which R probably wrote.

P. 891, ll. 6—7. The words “or not an adjuration” are omitted in all three *eds.* of the R; but must have been written, or, at any rate, intended by R—l. 21. See pp. 529 (l. 4), 538 (l. 20)—l. 22. “answered” does not mean “replied to by the person addressed.” But, when two *props.* are so intimately connected that one must be followed by the other, the sense not being complete without the second, expressed or understood, the second is called the جواب <sup>جواب</sup> answer of the first. Such “answer” is termed in this work “*correl.*” :—e. g. condition (*prot.*) and its *correl.* (*apod.*), and oath and its *correl.*

P. 895, l. 7. Cited by R [upon IH, in the chapter on the Verbs of Praise and Blame,] to show that the annulling v. [24] is sometimes prefixed to the particularized by praise or blame [469], whether the particularized precede [بِئْسَ or نَعَمْ], as in the *ex.* [كُنْتَ نَعَمْ الرَّجُلُ] Thou wast such that most excellent was the man! (R); or follow [it], as in this verse, *orig.* كِنَعَمْ السَّيِّدَانِ أَنْتَمَا, the annuller being prefixed to أَنْتَمَا [440], so that it becomes وَجَدْتَمَا, where the *pron.* of the *du.* is *pro-ag.* of وَجَدَ, and [orig.] its 1st *obj.*: while كِنَعَمْ السَّيِّدَانِ is the *correl.* of the oath; and the oath and its *correl.* are in the position of the second *obj.* [439]. And so is it parsed, according to the requirement of the [construction] preferred by R [and IHsh], making the particularized an *inch.*, and the *prop.* of praise or blame its *enunc.* [472 (case 1, a)] (AKB) — l. 18. Or لَقَامٌ may be *correl.* of لَوْ

[in *كُنْتُ مِنْ آلِهِ* (594)], as though it were furnished with two *correls.*; while IJ makes [*لَقَامَ*] *ذَا* a *subst.* for *لَمْ تَسْتَمِخْ* in the verse before it [594] (T), as it is made on p. 658.

P. 897, l. 17. Read "were".

P. 898, l. 3. An Islāmī poet mentioned before in the biography of his grandfather, AlKumait Ibn Tha'labā [Part I, p. 129A] (AKB)—ll. 3-4, 19. This verse is anomalous, according to the BB, (1) if the *aor. be* in the sense of the future, because of the absence of the *corrob.*

ن in the *aff. aor.* *لَيَعْلَمُ* [613]; (2) if the *aor. be* in the sense of the present, because of the use of *لَيَعْلَمُ رَبِّي* instead of *لَيَعْلَمُ* to denote the present in the *correl.* of the oath [ll. 12-16]. In the first

case, *لَيَعْلَمُ* is allowed by the KK as an optional form, like *لَيَدِينِي* in *تَأْتِي آلِهِ* [p. 897, l. 14]; and by IHsh as a venial poetic license, like

*لَيَعْلَمُ رَبِّي* in *قَلَّ رَأْيِي آلِهِ* [614]: while, in the second case, *لَيَعْلَمُ رَبِّي* is allowed by the KK and BD as an optional construction. As for R, in the first case, he seems from his expression "mostly" in p. 896, l. 22, to agree with the KK; and, in the second case, he evidently, from his language in p. 897, l. 26—p. 898, l. 1, is of their opinion.

P. 899, l. 6. AlMu'ammal [in the form of the *pass. part.* (AKB)]

Ibn Umail [a *dim.*, both of them derived from *أَمَلْتُ* *hope* (AKB),] Ibn Asid [with *Fath* of the Hamza, and *Kasr* of the *س* (AKB),] Ibn Muṭārib alMuḥāribī, a Kūfī poet, contemporary with the two dynasties, the Umawī and the 'Abbāsī, but more celebrated under the 'Abbāsī

(KA, AKB)—l. 7. *حَسْبُ* (R, Persian ed., II. 285, MAR, AKB. IV. 228): *حُبُّ* *The love of lovers is etc.* (R, Indian eds., Jsh): *يُغْنِي* *Suffices lovers their torment etc.* (KA. XIX. 150, AKB. III. 523).

The verse is from an ode by AlMu'ammal on a woman of the people of AlHira, called Hind, with whom he was in love (AKB)—*Ibid.* AFI relates in the KA that (AKB) AlMu'ammal saw in his sleep a man saying "Art thou he that swore God would not torment lovers, saying

يَكْفَى الْمَحْبِبِينَ الْح [547] ?" So he said "Yes". Then the man said "Thou liedst, O enemy of God"; and afterwards put his finger into AlMu'ammal's eyes, and said to him "Thou art he that said

شَفَّ الْمُؤْمَلُ يَوْمَ الْآخِرَةِ الْبَصَرُ • كَيْتَ الْمُؤْمَلِ لَمْ يُخْلَقْ لَهُ بَصَرُ

The look, on the day of AlHira, made AlMu'ammal waste away. Would that AlMu'ammal were such that not an eye had been created for him! This is what thou wishedst." Then he awoke, terrified; and lo! he had become blind (KA, AKB).

P. 901, l. 10. "be", i. e., in sense, not construction, because syntactically it is the *correl.* of the oath, not of the condition, the *correl.* of which is suppressed, because indicated by that of the oath [427].

P. 902, l. 5. Cited by S [653] with the words لِلَّهِ يَبْقَى عَلَى الْأَيَّامِ. يا مَيَّ لَا يُعْجِزُ الْأَيَّامَ. [504]. O Mayya, a possessor of knotted horns (meaning a wild goat) will not baffle the days occurs in all the versions [of this ode]; but S is trustworthy, and "the true saying is what Hādham has said" [194]. Skr says that "the days" here are death (AKB)—l. 19. The two verses [on pp. 189 and 6 A] are attributed by AUd to Khalifa Ibu Barāz, a heathen (AKB).

P. 903, l. 4. Its author is not named (Jsh). I am not acquainted with any supplement of this verse, nor any author: and God knows best! (AKB)—l. 11. Read "from"—l. 17. "The same opinion", i. e., as in ll. 2-16.

P. 904, l. 1. "it" means "the verse under discussion"—l. 7 "Commentary", i.e. on the *Kur*—l. 8 "it" means "the *pret.* زَالَتْ".

P. 906, l. 4. Z here does not call the , and ت "preps.", because the , is only a *subst.* for ب, and the ت for , ; so that they are not original. But in § 498 (p. 292) he reckons them among the *preps.*—ll. 7-8. I.e. from desire to use a *p.* peculiar to the oath, or to certain forms of oath.

P. 907, l. 8. Read "504" for "508"—l. 11. By Umayya Ibn Abi 'Ā'idh (S, IY), or Abū Dhu'aib, or AlFaḍl Ibn Al'Abbās alLaithī [below] (IY). This ode is attributed by Skr to Abū Dhu'aib alHudhalī; by ABHlw to Mālik Ibn Khālid alKhunā'i, of Khunā'a Ibn Sa'd Ibn Hudhail; and by others to Umayya Ibn Abi 'Ā'idh alHudhalī (AKB). In the DH (p. 148) it is ascribed to Mālik Ibn Khālid alKhunā'i; and the first hemistich is given as

يَا مَيَّ لَنْ يُعْجِزَ إِلَّا يَوْمَ ذُو خَدَمٍ

O Mayya, a possessor of round white blotches on his legs (meaning a mountain-goat) shall not baffle the days [Note on p. 902, l. 5]. I can find no information about (1) 'Abd Manāt alHudhalī; but 'Abd Manāf Ibn Rib' alHudhalī alJurabī has been mentioned in Part I, pp. 776, 122A: (2) AlFaḍl Ibn Al'Abbās alLaithī [above]; but Abū Umayya AlFaḍl Ibn Al'Abbās alLahabī, a Hāshimī on both sides, his mother being daughter of Al'Abbas Ibn 'Abd AlMuṭṭalib Ibn Hāshim, and his father being son of 'Utba Ibn Abi Lahab 'Abd Al'Uzzā Ibn 'Abd AlMuṭṭalib, has been mentioned in Part I, pp. 1527, 194A; and perhaps Jahn has printed اللَّيْنَى in IY. 1297, l. 2, by mistake for اللَّيْنَى (See KA. XV. 2).

P. 914, l. 21. Cited with the *var.* بِدِينِكَ by R, M, and AKB (pp. 891, 911, 913)—ll. 23-24. Its author is not named (Jsh).

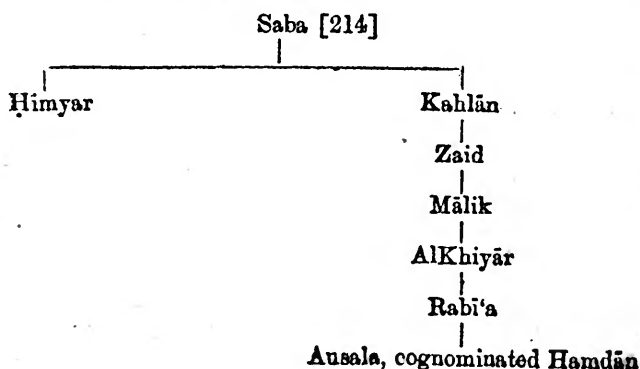
P. 915, l. 5. See an *ex.* in p. 891, ll. 5-6, 17-20.

P. 916, l. 22. Jahn (IY. 1300, l. 1) prints أَشْهَدُ, which cannot be the one mentioned on p. 875 as meaning I swear, because that is not

*self-trans* ; while the *trans.* <sup>أَشْهَدُ</sup> *I am present at, attend, witness, seems* incongruous with such a direct *obj.* as <sup>اللَّهُ</sup> *God*, <sup>إِمَانَهُ</sup> *God's trust*, or <sup>بِإِمَانِهِ</sup> *God's oath*.

P. 917, l. 19. "return to", i.e. "be reconverted into", according to the theory that <sup>اللَّهُ</sup> is from <sup>لَا</sup>, *aor.* <sup>يَلِيهِ</sup> [206]. Or <sup>تَرْجَعُ</sup> in IY. 1300, l. 11, may be rendered "be reduced to", i.e. "converted into", according to the theory that <sup>اللَّهُ</sup> is contracted from <sup>الْوَلَاةُ</sup> [52].

P. 918, l. 5. Abū 'Amr 'Āmir Ibn Sharāḥil ashSha'bi [below], of Ḥimyar [below], but reckoned in Hamdān, [alKūfi (TH, TKh),] a Kūfi Follower greatly esteemed copious in knowledge, [the learned Doctor of the inhabitants of AlKūfa in his time (ITB),] *b.* in the sixth year of the Khilāfa of 'Uthman, [r. 24-35 (TKhlf),] or in 20 or 31 or, as he himself is reported to have said, in the year of Jalūlā [below], i.e., [16, or, some say (IAth),] 19, [or, according to the common account, in the sixth year of the Khilāfa of 'Umar (TH), r. 13-23 (TKhlf);] d. 104 or 103 or 106 or 107 or, as is said [by Wkd (IKb)], 105 (IKhn), or 110 (TH), at the age of 77, or, if it *g* true that he was born in the year of Jalūlā [above], at the age of 86, because Jalūlā [below] was in 19 in the Khilāfa of 'Umar (IKb). Ash Sha'bi [above] is a *rel. n.* from Sha'b, a sub-tribe of Hamdān [below]. And Jalūlā is a town in the territory of Persia, at which was the celebrated battle in the time of the Companions (IKhn).





P. 920, ll. 12-22. Therefore <sup>ا</sup>الله is governed in the *gen.*, (1) according to Kh, by <sup>ا</sup> as a *subst.* for <sup>ا</sup>, because the *subst.* for a *prep.* is a *prep.*; (2) according to R and I Ash, by <sup>ا</sup>, understood—l. 21. Read "552"—l. 22. "invariability" means "irreplaceability by a *subst.*"

P. 921, ll. 3-5. The idea is that the substituted *p.* has a more restricted sphere of action than its original; so that, <sup>ا</sup> being prefixed to every explicit *n.*, its *subst.* <sup>ا</sup> is restricted to <sup>ا</sup> [498, 506]; and, since "these *ps.*", i.e., the premonitory <sup>ا</sup> and *interrog.* Hamza, are subject to the same restriction as <sup>ا</sup>, it is inferrible that they are *substs.* for the same original, vid. <sup>ا</sup> [506, 651, 653], not for <sup>ا</sup>. Similarly <sup>ا</sup> itself [498, 506] has a more restricted sphere of action than its original, <sup>ا</sup> [503, 653, 654].

P. 922, l. 4. Pronounced <sup>ا</sup>الله (Note on p. 1005, l. 22). This (See IY. 1301, l. 19) is the 3rd mode given in § 552 (p. 548), where, however, as in DM. II. 16, it is printed <sup>ا</sup>الله (with the | of <sup>ا</sup> retained, and the Hamza of <sup>ا</sup> conj.), which spelling, though apparently adopted by Lane (p. 2904, col. 3, l. 39), as I infer from his words "more chastely", is less correct, because, according to rule, this would be pronounced <sup>ا</sup>الله (Cf. ll. 7-9)—l. 15. This is the 4th mode in § 552, where, as in DM, it is phonetically spelt, <sup>ا</sup>الله (with the | of <sup>ا</sup> elided, and the Hamza of <sup>ا</sup> conj.)—l. 18. This is the 1st mode in § 552, where it is spelt as here (with the | of <sup>ا</sup> retained, and the Hamza of <sup>ا</sup> disj.); while Lane spells it <sup>ا</sup>الله, on what ground he does not explain, perhaps phonetically—l. 24. This is the 2nd mode in § 552, where it is spelt <sup>ا</sup>الله (with the | of <sup>ا</sup> elided, and the Hamza of <sup>ا</sup> disj.), the

*disj.* Hamza belonging to <sup>ج</sup>ٱلْاِشْءِ , according to IHsh ; whereas R considers it a *subst.* for the ٱ of ٱلْاِشْءِ , the Hamza of <sup>ج</sup>ٱلْاِشْءِ being *conj.*

P. 923, ll. 2-20. R follows S (*vol.* II, p. 148, l. 2) and Z (M, §. 656) in attributing the first opinion to Khl, and the second to Akh ; but IY (p. 1301) ascribes the first to Akh, and the second to Khl.

P. 924, l. 2. Abù Jahl, the Enemy of God, the Pharoah of this people, 'Amr Ibn Hishām Ibn AlMughīra alḲuraishī alMakhzūmī, was killed on the day of Badr, in the second year of the Hijra, while an unbeliever. And it is [recorded] in the Books of the [Prophet's] Institutes that the Apostle of God, when he saw him killed, said "The Pharoah of this people has been killed." Abù Jahl used to be surnamed "Abu-lḤakam" in heathenism ; but the Apostle of God named him "Abù Jahl" (Nw 686, 428). Abù Jahl was killed when he was 70 years old (LM. 49)—l. 8. "ambiguity", i.e. confusion between interrogation and enunciation (p. 1003)—l. 9. "heaviness" of two consecutive Hamzas sounded true (pp. 963, 983, ll. 16-18)—l. 22. I.e., prolong the *interrog.* ٱ by converting the *conj.* Hamza after it into an ٱ of prolongation (see p. 1004).

P. 927, l. 14. "the *acc.*", because ٱلْاِشْءِ , being an *adv.*, is in the place of an *acc.*

P. 928, l. 1. Read "*I swear*"—ll. 4-8. The argument is that, though the passage does not actually involve a coupling to two *regs.*, because there is no *acc.* in verses 15-16, still, coupling being equivalent to a repetition of the *op.* of the *ant.*, the *con.* , in verse 17 represents the *v.* and *prep.* in verse 15, and therefore virtually governs ٱلْاِشْءِ in the *gen.* and ٱلْاِشْءِ in the *acc.*, which is the contingency feared, because one *p.* cannot well be like two *ops.* (p. 444)—l. 18. I say "or rather" because we are discussing the construction of XCII. 1., not of LXXXI. 17,

which was incidentally mentioned above—*ibid.* غَشِيَانٌ (not غَشَاوَةٌ) is the *inf. n.* employed by R himself (See R. II. 88, l. 19) in the next paragraph (p. 929, ll. 5-6).

P. 930, l. 5. "chest", i.e., thorax (pp. 1141, 1703).

P. 931, l. 20. For "ways" read "shapes", and after "remembered" insert "[733]".

P. 932, l. 5. سَيْلٌ (M. 166, l. 10) : سَيْلٌ (IY. 1308, l. 21) : سَيْلٌ (Lane 1283, col. 1). Jahn's notation seems to be most convenient, as showing both the letters, Hamza and ي, between which the pronunciation of the original Hamza is made intermediate; whereas Broch's shows only the Hamza, and Lane's only the ي; but Broch's is most agreeable with analogy (p. 938, ll. 6-7; and p. 1212, ll. 11-17, and l. 25—p. 1213, l. 10; and p. 1493, ll. 22-26); while Lane's has apparently nothing to recommend it—l. 12. Read مُسْتَهْزِئُونَ.

P. 934, l. 9. Read "The".

P. 936, l. 23. "superior to elision", because it affords some compensation for removal of the Hamza (p. 931, ll. 9-12).

P. 937, ll. 6, 9-10. For التَّخْفِيفُ in R. 277, ll. 15, 16, I read التَّحْقِيقُ (See S. II. 175, ll. 17, 18)—ll. 13-15. See S. II. 128, ll. 7-9—ll. 16, 18. "the Seven", i.e. "the Seven Readings" (cf. ll. 13, 19-20), as appears from the gender (السَّبعِ *fem.*) in R. 277, ll., and 278, l. 1; not "the Seven Readers", as is usually the case. On the Seven Readers see p. 24A [above]. Sht says

أَبُو عَمْرٍوَهُمْ وَالْيَحْصَبِيُّ ابْنُ عَمِيرٍ \* صَرِيحٌ وَبَاتِهِمْ أَحَاطَ بِهِ أَلْوَلَا

Their Abū 'Amr and the Yahsubī Ibn 'Āmir were pure in lineage, while the remaining five of them had enfranchisement common to them

(p. 23. A'), meaning that IAl and Ibn 'Āmir were native Arabs, while the other five were only naturalized—ll. 20-24. Know that JDB says "Reading is divisible into canonical, singular, and anomalous. The canonical are the celebrated Seven Readings; the singular are the Three Readings that complete the Ten, with which are coordinated the Readings of the Companions; and the anomalous are the Readings of the Followers, such as AlA'mash, Yahyà Ibn Waththāb, Ibn Jubair, and the like." But this language requires consideration, as will be recognized from what we shall [now] mention. The best of those who have discoursed on this subject is IJzr, the Master of the Readers in his time, and the Teacher of our Teachers, who says "Every reading that conforms to [the rules of] Arabic, though only in a [possible] construction [below], and agrees with one of the 'Uthmānī Codices [below], though only by assumption [below], and rests on sound authority, is the correct reading, which it is not allowable to reject, nor lawful to disapprove [Note on p. 830, l. 24]: nay, it is one of the Seven Modes [below], in which the K̄ur was revealed; and must be accepted by the people, whether it be [transmitted] from one of the Seven Masters, or from the Ten, or from any other accepted Master. And, whenever one of these three essentials is defective, the reading may be freely described as weak or anomalous or false, whether it be [transmitted] from the Seven, or from those who are senior to them. This is the correct [opinion], according to the critical Masters, ancient and modern: that is distinctly declared by Dn, Mkk, Mhd, and ASh; and is the opinion of the ancients, from none of whom is anything known to the contrary. ASh says that one ought not to let oneself be deceived by every reading attributed to the Seven, and loosely described as correct, and as having been so revealed, unless it be included in that canon, in which case it is not peculiar to transmission from them, but, if transmitted from some other Reader, is not thereby excluded from correctness, because the stress is upon the combination of those [three] qualifications, not upon the person



permissible, or more obvious than it. Then IJzr says " And by 'agrees with one of the ['Uthmānī] Codices' [above] we mean 'is found in one of them, not in others,' like the reading of Ibn 'Āmir **وَبِالنَّبِ**

**وَبِالنَّبِ** III. 181. *And with books, and with the enlightening Scripture* with expression of ب in both, which is found in the Syrian Codex ; and

like the reading of Ibn Kathīr **نَجْرِي مِنْ نَحْتِهَا** IX. 101. *From*

*beneath which flow streams*, with addition of مِنْ, which is found in the Meccan Codex : whereas, if it be not [found] in any of the 'Uthmānī Codices, it is anomalous, because of its variation from the authorized transcription. And by our saying 'though only by assumption' [above]

we mean 'though only constructively,' like **مَلِكِ يَوْمِ الدِّينِ** I. 3. [1],

which is written in all [the Codices] without ى ; so that the reading with elision [of ى] constructively agrees with the Codices, because [in

them] the ى is elided in writing for abridgment. And Mkk says that what is transmitted in the K̲ur is of three kinds, (1) a kind that is read [in public worship], and whose denier is chargeable with blasphemy, vid. what is transmitted by trustworthy persons, and agrees with [the rules of] Arabic, and with the orthography of the Codex :

(2) a kind that is correctly transmitted from single authorities, and is sound in Arabic, but differs in form from the orthography [of the Codex] : which [kind] is accepted, though it is not read [in public worship], nor is its denier chargeable with blasphemy : (3) a kind that is transmitted by a trustworthy person, but is unaccountable in Arabic ; or that is transmitted by an untrustworthy person : which [kind] is not accepted, even though it agree with the orthography of the Codex. *Exs.*

of the first [kind],” says IJzr, “are numerous, like **مَلِكِ** 1. 3. and **مَلِكِ** [above] : *exs.* of the second are the reading of [Ubayy and ‘Abd Allāh

(K)] Ibn 'Abbās <sup>سَيِّئَةً صَالِحَةً</sup> كُلَّ XVIII. 78. *Every good ship* [149], and the like ; but the learned," says he, "differ about the reading of that [kind in public worship], it being disallowed by most : *exs.* of what is transmitted by an untrustworthy person are numerous, like the Reading attributed to AHf, which has been collected by Khz [below], whence <sup>إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ</sup> XXXV. 28. [*God honoreth, of His servants, only the learned* (K, B)] with <sup>اللَّهُ</sup> in the *nom.*, and <sup>الْعُلَمَاءُ</sup> in the *acc.*, [so read by 'Umar Ibn 'Abd Al'Azīz, and transmitted from AHf (K) ; ] whereas DK and many have written that this book is apocryphal, having no authenticity : and *exs.* of what is transmitted by a trustworthy person, but is unaccountable in Arabic, are few, hardly to be found ; though a version <sup>مَعَانِشُ</sup> VII. 9. [714] with Hamza, emanating from Nāfi' [683], is held by some to be an instance of it. And," says he "there remains a fourth kind, also rejected, *vid.* that which agrees with [the rules of] Arabic, and the [authorized] transcription, but is not transmitted at all ; and this is more worthy of rejection, and more rigorously disallowed ; while he that ventures upon it commits a great enormity. And hence reading by loose analogy, which has no principle to be referred to, nor any reliable support for the pronunciation, is disallowed. But," says he, "as for what has such a principle, it is a case where one is brought to accept analogy, like the incorporation of [ <sup>لَ</sup> into , in ] <sup>قَالَ رَجُلَانِ</sup> V. 26. [16] by analogy to <sup>قَالَ رَبِّ</sup> V. 28. *He said, My Lord* [750], and similar instances which contravene no precept or principle ; and, by common consent, it is not rejected, notwithstanding that it is very rare." IJzr has made a most thorough examination of this subject, [here necessarily much condensed,] from which it is clear to me that readings are of various sorts :— (1) canonical, *vid.* that which a multitude [of Readers], whose





من الأم And etc. by the same mother (K). Abū Ishāq Sa'd Ibn Abī  
 Waḥkās [above] Mālik [alḲurashī azZuhri (Nw, Is, Syt) alMakkī  
 alMadanī, called the Cavalier of AlIslām (Nw)], d. [51 or 54 or (Nw,  
 Is)] 55 (IKb, Nw, Is, Syt) or 56 or 57 (Nw, Is, Syt) or 58 (Nw, Is),  
 aged [80 odd years or (IKb.) 70 odd years (IKb, Syt). He became a  
 Muslim early, after four, or, it is said, six [earlier converts], when he  
 was 17 years old (Nw); [but] he used to say "I became a Muslim  
 when I was 19 years old" (IKb). [On his conversion see SR. 162,  
 LM. 18, and TKh. I. 286.] The Apostle of God said "Gabriel taught  
 me to read [the Ḳur] in one mode: then I importuned him, and ceased  
 not asking him for more, and receiving more from him, until he reached  
 Seven Modes" [above] . . . . . 'Urwa Ibn AzZubair is said  
 to have related that [Abū 'Abd ArRaḥmān, or Abū 'Uthmān (Nw),]  
 AlMiswar Ibn Makhrama [alḲurashī azZuhri, b. 2, d. 64 or 73 (Nw),]  
 and 'Abd ArRa' mūn Ibn 'Abd [apothetic (Is)] alḲārī, [confederate  
 of the Banū Zuhra, said by Wkd now to be a Companion, and now to  
 be one of the great Followers among the inhabitants of AlMadīna, d.  
 80 or 88, at the age of 78 (Is),] told him that they heard 'Umar Ibn  
 AlKhaṭṭāb say "I heard Hishām Ibn Ḥakīm [below] recite the Chapter  
 of Discrimination in the lifetime of the Apostle of God. Then I listened  
 to his recitation, and lo! he was reciting in many modes wherein the  
 Apostle of God had not taught me to recite it; and I wellnigh assaulted  
 him in the prayer. But I took patience until he had pronounced the  
 benediction. Then I struck him with his cloak on the episternal notch,  
 and said 'Who taught thee to recite this Chapter that I have heard thee  
 recite?' He said 'The Apostle of God taught me to recite it'. Then  
 said I 'Thou hast lied, for the Apostle of God has taught me to recite  
 it differently from what thou hast recited'; and I took him away,  
 leading him to the Apostle of God; and said 'Verily I heard this [man]

recite the Chapter of Discrimination in modes wherein thou \* hast not taught me to recite it. Then said the Apostle of God 'Release him: recite, O Hishām.' And he recited to him as I had heard him recite. Then said the Apostle of God 'So was it revealed'; and afterwards he said 'Recite, O 'Umar'; and I recited as he had taught me to recite. Then said the Apostle of God 'So was it revealed: verily this Ḳur'ān was revealed in Seven Modes; then recite what is easy thereof'" (SB).

AlḲārī [above] is a *rel. n.* from الْقَارِئ <sup>قَارِئ</sup> AlḲāra (KAb, LL), a clan of Khuzaima Ibn Mudrika (LL), who were confederates of the Banū Zuhra (Dh). Hishām Ibn Ḥakīm alḲurashī alAsadī, [a Companion, son of a Companion (IHjr), is mentioned in the SB [above]. He died [a long period (Is)] before his father (Is, IHjr) Abū Khālīd Ḥakīm Ibn Ḥizām [alḲuraishī (Nw)] alAsadī [alMakkī (Nw)], who died in 50 or 54 or 56 or 58 or 60, at the age of 120 years passed half in heathenism, and half in Al Islām (Is). But those who assert that Hishām was martyred at Ajnādāin, [a well-known place in Syria, belonging to Palestine, where the Muslims had a celebrated day with the Greeks (MI) in the year 13 (Tr, TKhlf),] are mistaken (IHjr). On the meaning of قُرْآن <sup>قُرْآن</sup>, and of the *v.* قَرَأ <sup>قَرَأ</sup> as applied to the Ḳur, see an article by me in the Asiatic Quarterly Review for April 1895 (*vol.* IX, pp. 405—8).

P. 938, ll. 2-3. سَاءَ <sup>سَاءَ</sup> and قَرَأَ <sup>قَرَأَ</sup> are so written, instead of سَاءَ <sup>سَاءَ</sup> and قَرَأَ <sup>قَرَأَ</sup>, to show that the Hamza is between Hamza and |—ll. 6-7.

See note on p. 932, l. 5—l. 23. Read "جَوَاءَ" <sup>جَوَاءَ</sup>, diptote as a proper name made *fem.* with ة [18]—*bid.* جَوَاءَ <sup>جَوَاءَ</sup> (S. II. 171, l. 20): جَوَاءَ <sup>جَوَاءَ</sup> and الجَوَاءَ <sup>الجَوَاءَ</sup>, the wide place (IY. 1306, ll. 16-17).

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\* For يَقْرَأُ <sup>يَقْرَأُ</sup> (SB. III. 395, l. 4) I read يَقْرَأُ <sup>يَقْرَأُ</sup> as evidently required by the context.

P. 939, l. 2. جَيْلٌ (SH. 105, l. 5); but, being a generic proper name for the *she-hyena*, it is diptote as a *tril. fem.* proper name mobile in the medial, like سَقَرٌ [18].

P. 940, l. 19. Read “non-aug.”

P. 941, l. 8. I. e., as regards alleviation's being allowable, not obligatory—ll. 10-15. Cf. آءِ [338] and مَرٌ [643]—ll. 15-16. And apparently مَرْنِي seen—l. 19. One of the poets of Al'Irāk, who bandied satires with Jarīr, and died about 80 A. H. He is not [to be confounded with] Surāḡa Ibn Mirdās as Sulamī, brother of Al'Abbās Ibn Mirdās, and a poet also (SM), who died in the Khilāfa of 'Uthmān (Is)—ll. 19-20. “*I make . . . . not seen*”, i. e. *I pretend, or make believe, to have seen what mine eyes have not seen.*

P. 942, l. 22. لَدَّ in Lane (p. 1283, col. 1, l. 36) should be لَدَّ with *conj.* Hamza before the mobile ل, in order that اسَلْ with *conj.* Hamza before the mobile س may be comparable with it. See p. 962, ll. 10-12.

P. 943, l. 1. But see §. 731 (p. 1697)—ll. 4-9. Whereas the Hamza of اسَلْ is pronounced with Kasr at the beginning, and is not retained in the interior, of a phrase.

P. 944, l. 3. For “[above]” read “read”—ll. 6-8. But not with reduplication, because the letter paused upon is ي or د, and is also immediately after quiescence (pp. 789-90, conditions *b, c, e*)—l. 13. After “reduplication” the R (p. 281, ll. 6-7) adds “in the second [case]”, which I have omitted, because reduplication is not allowable in the first case also, i. e., in شَيِّ and سَوِّ, since the letter paused upon is ي and د, respectively. See last note.

P. 946, ll. 9-10. "these varieties", i. e., Raum after the well-known betwixt-and-between, and quiescence after conversion into l.

P. 951, l. 6. He said this when Maslama Ibn 'Abd AlMalik [after killing Yazīd Ibn AlMuhallab (Mb)] was removed from [the government of] Al'Irāk (Mb, IY) in 102 (Tr, IATH), because the Khalifa had need of him near [the Court], and 'Umar Ibn Hubaira became governor [in his stead] (Mb)—*Ibid.* He means "*The mules*" of the post (Am)—l. 7. The Amīr Abū Shākīr, or Abū Sa'īd, or Abu-lAṣṣbagh, Maslama Ibn AlKhalifa 'Abd AlMalik Ibn Marwān [alUmawī (IHjr), governor of Al'Irāk for some months (IKb) in 102 (Tr, IATH)], d. 120 or 122 (ITB)—*Ibid.* The Maslama mentioned used to prevent Fazāra from grazing [their camels]. And, when he journeyed to Syria from Al'Irāk, the poet proclaimed to them to graze their camels (N). Read "Fazāra" in the text—l. 8. According to Am (*Sībawaihi's Book*, vol. II, part II, p. 265), the poet means, by this malediction, to express a malicious wish that the Banū Fazāra may not profit by the appointment of their clansman 'Umar (erroneously printed ۛ ۛ) Ibn Hubaira [below] to the governorship of Al'Irāk in succession to Maslama—*Ibid.* Abu-lMuthannā 'Umar Ibn Hubaira alFazārī was appointed governor of the two 'Irāqs [in 102 (Tr, IATH)] by [the Khalifa Abū Khālid (ITB)] Yazīd Ibn 'Abd AlMalik [alKurashī alUmawī adDimashqī, b. 71 or 72, a. 101, d. 105 (ITB)], and dismissed by Hishām Ibn 'Abd AlMalik [in 106 (ITB)]. He died in Syria (IKb, pp. 185, 208), shortly after his dismissal (ITB)—l. 9. <sup>ۛ</sup> because (S, AKB): <sup>ۛ</sup> since (R). Another verse of the same poem is given in Part I, p. 673, l. 1. (see Note on l. 2 in p. 104A). S makes it the next, but AKB the next but three—ll. 16-17. See Note on Part I, p. 1189, l. 2 (p. 173A)—ll. 20, 23. Nothing turns on the variations of *pe*'s in the *ezs.* given by S here and on p. 952, ll. 1-2. His argument is that, since سَالَتَانِي

and سَأَلْتَ in the last two verses are not *dial. vars.*, they must be unusual alleviations of Hamza. Then he adds that he has heard of سَأَلَ, *aor.* يَسْأَلُ, as a *dial. var.* of سَأَلَ, *aor.* يَسْأَلُ (p. 952, ll. 1-2). If, however, this be, as Z and B say, the *dial.* of Kuraish, then سَأَلْتَانِي may be a *dial. var.*, the poet being a Kurashī: but not سَأَلْتَ, Ḥassān being an Anṣārī of AlKhazraj; unless he be supposed, as a close adherent, and active partisan, of the Prophet, and one of his Bards (Part I, p. 100 A, ll. 2—3), to have here adopted the *dial.* of the Prophet's tribe.

P. 952, l. 12. Satirizing [Abū Muṭarrif (KA)] ‘Abd ArRaḥmān Ibn AlḤakam Ibn Abi-l-‘Āṣ Ibn Umayya (Mb, IY) Ibn ‘Abd Shams (Mb) Ibn ‘Abd Manāf, an Islāmī poet, mediocre in quality among the poets of his time (KA).

P. 953, ll. 4—16. Therefore رَاجِي for رَاجِي (p. 952, l. 14) is not an *ex.* of this change, though رَاجِي for رَاجِي (p. 953, l. 1) might be.

P. 954, ll. 1, 9, 12, “detached” means “detached from the preceding letter” by belonging to another word.

P. 955, l. 21. The resemblance of the *interrog.* Hamza to the Hamza of *vs.* is only superficial, since the former Hamza does not make the , quiescent, as the latter does: so that اَرَايْتَ Hast thou considered? does not satisfy the condition “and its , is quiescent” (p. 941, l. 13); and therefore elision of the Hamza in it is only allowable, not necessary, as in اَرَايْتَ Thou hast shown (for اَرَايْتَ) —l. 22. The poem is given in KA. IV. 120.—l. 23. Freedman of the Banū Taim Ibn Murra, the Taim of Kuraish. He was devoted to the House of AzZubair: but, when the *Khilāfa* passed to ‘Abd AlMalik Ibn Marwān [in 65 (TKhlf)],

he made his submission with 'Urwa Ibn AzZubair; and praised 'Abd AlMalik, and, after him, the Khalifas among his descendants. Ismā'il lived a long life, until he reached the last sovereign of the Banū Umayya; but did not reach the 'Abbāsī dynasty. He was named "an Nisā'i" [apparently from نِسَاء *women, wives*] because his father used to prepare and sell food for *wedding-feasts*; or because he himself used to sell the hangings and carpets that are prepared for *brides* (KA). But the *rel. n.* from نِسَاء is properly نِسْوَى [310].

P. 958, l. 22. IY (p. 1311, l. 9) has واللين and softness, which must be taken, I think, to mean "or softness" in order to cover the ي of the *dim.*, as in أُنَيْسٌ above (p. 936, l. 12), و being often loosely used for و, as in "فِي or مِن" below (p. 960, l. 13), where Jrb has مِن دَفِي in my MS (p. 147, l. 19).

P. 961, l. 14. Dukhtanūs was daughter of Lakīṭ Ibn Zurāra, [surnamed Abū Dukhtanūs (AKB. III. 57),] who [so] named her after the daughter of the Kisrā (Jk).

P. 962, ll. 5—7. The phrase مِنْ الْأَرْضِ occurs in K. II. 269; V. 37; XI. 64; XVII. 78, 92, 105; XXI. 21; XXXV. 38; XLVI. 3; LIII. 33; and LXXI. 16: but I have not been able to trace these readings in the K or B under any of these texts—ll. 7—9. In the latter reading the vowel of the Hamza is not thrown back upon the ج of the *art.*; but remains upon the ج substituted for Hamza, there being no proper alleviation, but only an arbitrary conversion, of Hamza, in order to avoid the mobilization that alleviation of the Hamza would impose upon the ج of the *art.*

P. 963, l. 3. "[of the Hamza] in it," i. e. of the second Hamza in حَذَفَ الْهَمْزَةَ and دَفِي —ll. 7—8. In R. 285, l. 11, between دَفِي and حَذَفَ الْهَمْزَةَ

اجب; I insert قُل, as plainly required by the context, and by the words of IH قُلْ وَلَا تَقُولُوا اِسْلَ (SH. 109), on which R is here commenting—l. 22. On the reason for treating the subject of §. 659 out of its proper place, which is under the two Hamzas, see p. 958 (ll. 14—18).

P. 964, l. 2. The extract here beginning from the Aud (p. 249, l. 4) follows “(2) the two Hamzas concurring in a [single (Tsr)] word” in §. 685 (p. 1287, ll. 23-24)—ll. 17—20. See SB. I. 84.

P. 965, ll. 7—9. Z calls اِنْتَزَ “wrong” in the M, and “vulgar” in the K; while IM calls اِنْتَكَلَ “anomalous” in the Alfiya, and “rare” in the Tashīl (see pp. 1438, 1440)—l. 9. For “689” read “702”—l. 18. Abū Bakr Ibn ‘Ayyāsh Ibn Sālim alAsadī alKufī alHannāṭ [*the Corn-chandler*, misprinted in the TH. VI. 20. as alKhayyāṭ (*the Tailor*)], the Reader (TH, IHjr). His name is disputed (TH), [being] said to be Muḥammad, ‘Abd Allāh, Sālim, Shu‘ba [p. 24A, l. 11], Ru‘ba, Muslim, Khidāsh, Muṭarrif, Ḥammād, or Ḥabīb, ten [different] sayings (IHjr): but the [most (IHjr)] correct is that his name is [the same as] his surname (TH, IHjr). He died in 194, or, it is said, a year or two before that (IHjr), in 193 (IAth, TH, ITB, TKh), aged 96 (IAth), 97 (TKh), or nearly 100 (IHjr). For “reported by” both my copies of the Tsr have “reporter of”; but Abū Bakr used to report from AlA‘mash, as is expressly stated in TH. VI. 20. (see an instance in Tr. III. 2526, ll. 3—4). AlA‘mash was his senior by more than 30 years (see Part I, p. 145 A, ll. 1—2).

P. 966, ll. 2—3. For “Ks” in the Aud both my copies of the Tsr have “F”: but IAmb was senior to F; and, though KIAmb was junior to F, the Aud after “Ibn AlAmbārī” adds “in the Book of Pause and Beginning,” the author of which is named in HKh. V. 170. as IAmb.

P. 967, l. 3. Abū 'Uthmān asked Abu-lḤasan (Sn. IV. 370, l. 20), where Abu-lḤasan means AlAkhfash alAusaf, one of the Masters of Abū 'Uthmān alMāzinī—ll. 10—13. See pp. 1221-1223. The "extremity" in "the pl. of <sup>قَاتِلَةٌ</sup>" is the beginning—ll.—p. 968, l. 3. This change of the second Hamza, when pronounced with Damm after a Hamza pronounced with Kasr, into <sup>ي</sup>, seems to conflict with the general rule quoted by IH from the GG that "the second must be converted into <sup>ي</sup>, if either it, or the one before it, be pronounced with Kasr" (pp. 976-977). But R points out that "A Hamza pronounced with Damm after one pronounced with Kasr is not found in their language" (p. 975); and he agrees with IHsh that <sup>أَفْعَلٌ</sup> from <sup>أَم</sup> would be <sup>أَدَمٌ</sup> (pp. 973, 975), except according to the opinion of Akh, who makes it <sup>أَيْمٌ</sup> (p. 975, ll. 2-3, 12-13), apparently conforming here to the general rule mentioned above as quoted by IH.

P. 968, l. 21. Read "(Tsr)]".

P. 969, ll. 4, 9, 18. For <sup>قَرَأَى</sup> . . . . <sup>قَرَأَ</sup> . . . . <sup>قَرَأَ</sup>, Dieterici prints <sup>قَرَأَ</sup> . . . . <sup>قَرَأَ</sup> . . . . <sup>قَرَأَ</sup> (IA. 368, ll. 1, 2), dropping Tanwīn in all three for no apparent reason; while De Sacy prints <sup>قَرَأَى</sup> . . . . <sup>قَرَأَ</sup> . . . . <sup>قَرَأَ</sup> (Commentaire sur-l'Alfiyya, p. 234), dropping Tanwīn in the first. But R, by giving the *fem.* as <sup>قَرَأَتْ</sup>, like <sup>أَرَطَتْ</sup> [272], makes <sup>قَرَأَى</sup> triptote, its final being an | of coordination, as in <sup>أَرَطَى</sup>, not of feminization, as in <sup>سَلِمَى</sup>; and A, by giving the *acc.* as <sup>قَرِئًا</sup> and <sup>قَرِئًا</sup>, also makes <sup>قَرَأَ</sup> and <sup>قَرَأَ</sup> triptote—l. 19. "like <sup>أَلْمَوَى</sup> (IA)", with Damm of the <sup>م</sup>, and Kasr of the <sup>ل</sup>, *act. part.* from <sup>أَلَى</sup> i. q. <sup>حَلَفَ</sup> swore; so that <sup>أَلْقَى</sup>, which is on its model, is defective (MKh). If



from <sup>أَلِي</sup>, it is alleviated, for <sup>أَلِي</sup>, like <sup>مُؤْمِن</sup> for <sup>مُؤْمِن</sup> [C5S] ; but it may be from <sup>أَلِي</sup> *conferred, bestowed*.

P. 970, ll. 7, 22. Read "[non-final Hamza]"—l. 10. Read "i. q."—l. 21. "the preceding [rule]". See p. 967, ll. 20—24, and p. 968, ll. 14—17.

P. 971, l. 12. Read "[and]"—ll. 20-21. 'Āṣim, Ḥamza, and Ks are the three Kūfī Readers among the Seven (pp. 23A, 24A). On KhA, who is here reckoned as a Kūfī, see Preface (p. IX) ; and, on AlA'mash, p. 23A—l. 21. Abu-lḤasan Rauḥ Ibn 'Abd AlMu'min alHudhalī, their freedman, alBaṣrī, the Reader, d. 233 (IHjr), [or] 234 (ITB)—l. 22. Ya'qūb [p. 23A] is one of the Ten Readers (IKhn, MAB, ITB) ; and is the Eighth Reader (IKhn). He read under [Abu-lMundhir (MINR, IHjr, BW)] Sallām Ibn Sulaimān [alMuzanī alBaṣrī (MINR, IHjr), denizen of AlKūfa (IHjr), the Reader and Grammarian, d. 171 (IHjr, BW)], who read [at AlKūfa (MINR)] under 'Āṣim Ibn Abi-nNajūd [p. 23A], who read under Abū 'Abd ArRaḥmān asSulamī [Part I, p. 124A, and Part III, p. 22A], who read under 'Alī Ibn Abi Ṭālib [p. 21A], who read under the Apostle of God (IKhn, MAB). Both IKhn (No. 835) and AF (MAB. II. 29) have "Sallām Ibn Sulaimān aṭṬawīl": but Sallām aṭṬawīl, i. e., Abū Sulaimān Sallām Ibn Sulaim, or Ibn Muslim, atTamīmī asSa'dī alKhurāsānī, afterwards alMadā'inī, the Traditionist, called AṭṬawīl, d. 177, was a different person from Sallām Ibn Sulaimān (see MINR. I. 357, IHjr. 106), though the two seem to have been sometimes confounded (see MINR. I. 358, l. 16).

P. 972, ll. 3-4. The words "while what precedes it is pronounced with Fatḥ", which are superfluous, according to the doctrine of the majority, that the second Hamza, when non-final and pronounced with Kasr, is converted into <sup>ي</sup>, whatever be the vowel of the first

Hamza, are inserted by Akh because he restricts this conversion to the case where the first is pronounced with Fath or Kasr (p. 974, ll.—p. 975, l. 2)—l. 16. Read “[IH”.

P. 973, ll. 8, 23. Read “[non-final Hamza]”—l. 14. with Fath or Kasr or Damm (Aud). But “Fath or ” should by rights be omitted, because it is rendered unnecessary by the mention of <sup>ق</sup>ب <sup>ف</sup>ا [in l. 10] (Tsr).

P. 974, l. 12. Zj says “There is no dispute among men that the name of Abraham’s father was <sup>ت</sup>أ<sup>ر</sup>ا<sup>ه</sup> Tārah [Terah] (Jk); and in histories his name [in Syriac (K)] is given as <sup>ت</sup>أ<sup>ر</sup>ا<sup>ه</sup> (K, B on VI. 74). Then it is said that both [ <sup>ز</sup>آ and <sup>ت</sup>أ<sup>ر</sup>ا<sup>ه</sup> ] are proper names for him, like Israel and Jacob : or that the proper name is <sup>ت</sup>أ<sup>ر</sup>ا<sup>ه</sup>; while <sup>ز</sup>آ is a *qual.*, meaning *old* or *bent* (B). And [on the hypothesis that both are proper names] it is said that <sup>ز</sup>آ is a name, and <sup>ت</sup>أ<sup>ر</sup>ا<sup>ه</sup> a cognomen; or the converse : both sayings being well-known (Nw. 128). See Part I, p. 113A, ll. 6-9)—l. 15. Read “[non-final Hamza]”—l. 17. Read “*ex.*”

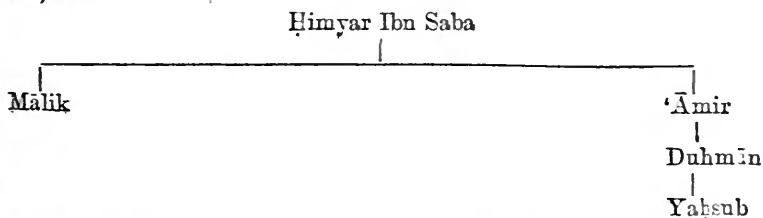
P. 975, l. 8. Read <sup>س</sup>ئ<sup>ل</sup> —*Ibid.* Pronounced, by S, <sup>س</sup>ئ<sup>ل</sup> with the well-known betwixt-and-between (see pp. 932, 948); and, by Akh, <sup>س</sup>و<sup>ل</sup> with pure و (see p. 949)—ll. 17-18. of <sup>م</sup>أ<sup>م</sup>ت and <sup>ن</sup>أ<sup>ن</sup>ت (Aud 250, l. 15) : of <sup>م</sup>أ<sup>م</sup> and <sup>ن</sup>أ<sup>ن</sup> (A. IV. 371, l. 3).

P. 976, ll. 1-3. A’s saying “because of its interchangeability etc.” is assigned [by him] as a cause for “the assimilation of the Hamza of the 1st *pers. sing.* to the *interrog.* Hamza” [p. 975, ll. 19-20]; but, if he made it [as in the text] a second cause for the allowability of the two modes in the [second] Hamza, it would be better (Sn). The Sn (*vol.* IV, p. 371, l. 10), for “the [second] Hamza”, has

“the Hamza of the 1st *pers. sing.*”, an evident mistake—ll. 19-20. Book of Hamza and its Alleviation (HKh. v. 172) : Book of (IKhn) Alleviation of Hamza (IKhn, BW). The expression “the Two Hamzas”, in both my copies of the Tsr, probably means the Hamza sounded true, and the Hamza alleviated; and is intended as a short paraphrase of “Hamza and its Alleviation”.

*P.* 978, *l.* 24. خَطَّاعِي (R. 289, *l.* 12; AKB. I. 118, *l.* 28) is an imaginary word, designed to show the measure of خَطَّائِي; like خَطَّاعَا for the measure of | خَطَّاء in *IV.* 1314 (*ll.* 2-3)—*Ibid.* Read دَرَّائِي.

P. 979, l. 1. **يَحْصِبُ** (Jh, IY), with Fath of the **ص**, from **يَحْصِبُ** [296] **يَحْصِبُ**, with Kasr, a tribe of AlYaman, like **يَغْلِبُ** from **يَغْلِبُ** [296] (Jh) : **يَحْصِبُ** (LL) : **يَحْصِبُ**, 'Abd Allāh Ibn 'Āmir, the Reader, one of the Seven [pp. 23A-24A], and others (Dh) : **يَحْصِبُ** with Damm, Fath, and Kasr of the **ص**, [not with Fath only, as Jh asserts (KF),] from **يَحْصِبُ** *Yahṣub*, *Yahṣab*, or *Yahṣib*, [with triple vocalization of the **ص** (KF), *Ibn Mālik* (IKhn),] a clan (IKhn, KF) of Ḥimyar (IKhn). And, with Kasr, **يَحْصِبُ** from **يَحْصِبُ** *Yahṣib*, a fortress in Spain (Dh). The pedigree of *Yahṣub* traced by IKb, vid.



fails to account for Ibn Khn's addition of "Ibn Mālik" after his name.

P. 980, ll. 15—16. “is <sup>ء</sup>ااكر<sup>م</sup>, with two Hamzas”. I have here rather misrepresented Jr̄b, who says “is <sup>ء</sup>ااكر<sup>م</sup> with two Hamzas pronounced with Fath”; and, after describing the elision of the Hamza of <sup>ء</sup>ااكر<sup>م</sup> in <sup>ء</sup>ااكر<sup>م</sup> and its variations, <sup>ء</sup>ياكر<sup>م</sup>, etc., adds “Then they pronounce the aoristic letter with Damm, in order that it may not be confounded with [the aor. of] the unaugmented tril.” On his theory, therefore, the aor. of <sup>ء</sup>افعل<sup>ت</sup> is orig. <sup>ء</sup>اا<sup>ء</sup>فعل<sup>ت</sup> with Fath̄ (the normal vowel) of the aoristic letter; then <sup>ء</sup>افعل<sup>ت</sup>, by elision of the second Hamza, to break the concurrence of two Hamzas; and then <sup>ء</sup>افعل<sup>ت</sup>, to avoid confusion with <sup>ء</sup>افعل<sup>ت</sup> aor. of <sup>ء</sup>فعل<sup>ت</sup>. But this fails to account for the Damm of the aoristic letter in <sup>ء</sup>افاعل<sup>ت</sup> and <sup>ء</sup>افعل<sup>ت</sup> and <sup>ء</sup>افعل<sup>ت</sup>, which cannot be confounded with <sup>ء</sup>افعل<sup>ت</sup>. The better opinion seems to be that the Damm of the aoristic letter in all four forms, <sup>ء</sup>افعل<sup>ت</sup>, <sup>ء</sup>افاعل<sup>ت</sup>, etc., is because their *prets*. are quadriliteral [404]; and that the aor. of <sup>ء</sup>فعل<sup>ت</sup> is orig. <sup>ء</sup>اا<sup>ء</sup>فعل<sup>ت</sup>, then <sup>ء</sup>افعل<sup>ت</sup>, as exemplified by <sup>ء</sup>ااكر<sup>م</sup> and <sup>ء</sup>ياكر<sup>م</sup> in the text.

P. 982, l. 2. After “interrog. Hamza” insert “[above,],” a reference to p. 975, l. 21.

P. 983, l. 9. After “[656, 663, 669]” put a full stop—ll. 23, 25. Derenbourg prints <sup>ء</sup>جا and <sup>ء</sup>زكر<sup>يا</sup> (S. II. 172, l. 13): but Jahn <sup>ء</sup>جا (for <sup>ء</sup>جاء) and <sup>ء</sup>زكر<sup>ياء</sup> (IY. 1315, l. 7), correctly, because the first is alleviated in the same way as the single mobile Hamza (p. 985, ll. 5—9), i. e., by the well-known betwixt-and-between here, as in <sup>ء</sup>سا<sup>ء</sup>ا<sup>ء</sup>ل and <sup>ء</sup>نسا<sup>ء</sup>ول (p. 938, ll. 2, 4), since it is preceded by ا; though in the case of XLVII.

20., where the vowels of the two Hamzas are of the same kind, IAl allows elision (p. 985, ll. 18—22).

P. 984, l. 19. The clause “and I have seen IAl etc.” must be part of Khl’s speech, because Khl was a pupil of IAl; while S was not, being too junior—*Ibid.* Probably IAl sounded the first Hamza in <sup>EE</sup> اء true, because it is an *interrog.* Hamza (p. 982, ll. 1—5), in which case his pronunciation can hardly be an authority for Khl’s practice of alleviating the second when the first is *non-interrog.*, which is the case under discussion (p. 983, ll. 9—10).

P. 989, l. 2. Read “ [the”—l. l.—p. 990, l. 3. Khl asserts that Fatha, Kasra, and Damma are *aug.*s, which are affixed to the letter in order that it may become pronounceable, the [original] formation being the quiescent, in which there is no augment. For Fat’la is part <sup>(1)</sup> of ا, Kasra part <sup>(2)</sup> of ي, and Damma part <sup>(3)</sup> of و; so that each is an instance of what I have mentioned to you (S. II. 342, ll. 21—24). Cf. p. 786, l. 2, with my Note thereon; and p. 1400, l. 24—p. 1401, l. 1. The clause “For Fatha . . . to you” seems to be intended as an answer to the objection that “*aug.*s.” [671] are consonants, not vowels.

P. 990, ll. 15—19. For “combination” in l. 18 read “concurrence”. Since “such [a concurrence] occurs only in the *dim.*”, where the first quiescent is ع, the words “ , or ” in ll. 16-17 would be superfluous but for the *ex.* from ع given below. As for ثوب : ثوب [731], which is not in the *dim.*, the concurrence in it is produced by incorporation proper to Readers, not by incorporation proper to etymology (p. 1672), which is the kind of incorporation that R is here considering, as is clear from the words “together with the [letter that it is] incorporated into” (p. 991, ll. 11—12).

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(1) (2) (3) ع, explained by Sf as بعض (Jahn’s Notes, p. 399).

P. 993, l. 14—p. 994, l. 2. This passage “pause upon the letter . . . . . a quiescent before it”, like many others, is taken by Jrb almost *verbatim*, with some omissions, from IY (see IY. 1317, ll. 15-24).

P. 994, l. 21. Read أَتَحَاجُّونِي.

P. 996, l. 19. Read “XIX. 1. [18]”.

P. 997, ll. 10-14. It is common ground that these *ns.*, being merely enumerated, without syntactical construction, are *uninfl.*; and that, since their uninflectedness is primary, arising from lack of motive for inflection, not secondary, arising from resemblance to the *orig. uninfl.*, they are *uninfl.* upon quiescence, as being the *o. f.* of uninflectedness: so that, when the penultimate is a letter of prolongation, as in قَافٌ, مِيمٌ, and نُونٌ, or of softness, as in عَيْنٌ and غَيْنٌ, a concurrence of two quiescents is produced. The question then arises, why this concurrence is tolerated, instead of being averted by elision of the letter of prolongation, as in خَفٌ (p. 1008), or by mobilization of the second quiescent, as in مُسْلِمَانٍ (p. 1007), or of the first, as in اِخْتِشَى اللّٰهَ (p. 1016). The reply is that this concurrence is tolerated, (1) in pause, for the same reason as in other cases of pause: (2) in continuity, (a) as some hold, to distinguish the primary class of *uninfl. ns.* from the secondary; (b) as others, including R, assert, because each of these *ns.*, being disconnected in sense from what follows it, is virtually, when not actually, paused upon, whatever be its position in the series enumerated. This dispute in the case of continuity is illustrated below (p. 1001, l. 22—p. 1002, l. 23)—ll. 19-20. For مَرْمَدٌ, نَمْرُودٌ, and عَمِيدٌ, their finals being quiescent because these *ns.* are here strung together without any attempt at syntactical construction.

P. 999, ll. 9-10. The expression of the *conj.* اِشْنَان shows that اِشْنَان is regarded as inceptive, and اِحْدُ therefore as paused upon.

P. 1000, l. 14. After "drunk," insert "*like the dotard*", i. e. *tottering*—l. 15. Read "*Lām-Alif*".

P. 1001, l. 7. "[24]". See Part I (p. 87, l. 23—p. 88, l. 7)—l. 20. This reading is attributed by B to "Abū Bakr", by which he means 'Āṣim, as in his comments on XXI. 88. [757]; not one of 'Āṣim's Reporters [p. 24 A], who also is surnamed Abū Bakr.

P. 1002, l. 25. Abū 'Uthmān 'Amr Ibn 'Ubaid Ibn Bāb [atTamīmī, their freedman, alBaṣrī (IHjr)], the celebrated Theologian and Ascetic and the Master of the *Mu'tazila* in his time, b. 80, d. 144, or, it is said, 142 or 143 or 148 (IKhn). He was freedman of the Banu-l'Adawīya, of the Banū Mālik Ibn Ḥanzāla (Mb). The Banu-l'Adawīya, so styled after their mother, are [the clans of] Zaid Ibn Mālik Ibn Ḥanzāla, Ṣudayy Ibn Mālik Ibn Ḥanzāla, and Yarbū' Ibn Mālik Ibn Ḥanzāla (IKb). For the pedigree of Ḥanzāla see Part I, p. 187A.

P. 1004, l. 10. اَنَا is pronounced اَنَّ [161, 497].

P. 1005, l. 22. In the form لَا هَالِكُ pronounced هَالِكُ (p. 922, l. 4, and Note).

P. 1006, l. 3. In the form اِلَيْلَهُ pronounced اِلَيْهِ (p. 563, ll. 13-16)—l. 17. I have supplied "the Hamza betwixt and between" (هَمْزَةٌ بَيْنَ بَيْنَ), as obviously required by the sense of the passage, though omitted in my MS (p. 86, l. 2) of the Jrb, which in this chapter is very carelessly written—l. 21. The sign of prolongation over the اِ in حَلَقْنَا is put to show that the اِ is sounded, as حَلَقْنَا لِبَطَانِ; not elided in pronunciation, as حَلَقْنَا لِبَطَانِ [228], pronounce حَلَقْنَا لِبَطَانِ,

confusion between the *nom. du.* and *acc. sing.* being prevented by the context (*p.* 1008, *l.* 9—*p.* 1009, *l.* 2)—*l. l.* Read ثَوْبًا.

*P.* 1007, *l.* 1. Aus Ibn Ḥajar alUsaidī, one of the Banū Usayyid Ibn ‘Amr Ibn Tamīm [Part I, *p.* 187A] (Mb). AlUsayyidī (Dh, LL). The Traditionists double the ي in this *rel. n.*; but, as for the GG, they make it quiescent [298] (LTA). Aus Ibn Ḥajar was one of the poets of Tamīm in heathenism; but there is some dispute about the names in his pedigree, for which reason we have omitted it (AKB)—*l.* 3. From the same elegy as the verse in Part I, *p.* 402 (see *p.* 84A)—*Ibid.* وَاَزْدَحَمَتْ (Dw. 13)—*l.* 8. Read “(Jrb),”—*l.* 9. See P. XXIII. 68, Md. II. 114.

*P.* 1008, *ll.* 8—9. I. e. يَسْلِمْنَ *He shall assuredly become a Muslim,* يَسْلِمْنَ *They [masc.] shall assuredly become Muslims, and* تَسْلِمْنَ *Thou [fem.] shalt assuredly become a Muslima—l.* 9. For “*n.*” read ن —*l.* 14. This تَغْزُونَ, which is تَفْعُولُونَ for تَفْعَلُونَ [405], the ل, vid. the و of تَغْزُو for تَغْزُو [404], being elided, while the و retained is the *pron.* of the *pl. masc.*, and the ن the sign of the *ind.* [below], which is elided in the *subj.* and *apoc.* تَغْزُوا [405], must be distinguished from تَغْزُونَ *Ye [fem.] raid, which is* تَفْعَلْنَ [405], the ل, i. e. the و, being retained, while the ن is the *pron.* of the *pl. fem.*, which remains in the *subj.* and *apoc.* تَغْزُونَ [402, 406]. The assertion in Wright’s Arabic Grammar (3rd ed., vol. I, *p.* 55), that ن — is one of the “Suffixed Pronouns, expressing the Nominative,” is inaccurate, being true only of the و, not of the Damma, which belongs to the ل, or, if that be elided, as here, to the ع, of the *v.*; nor of the ن pronounced with Fath, which is the sign of the *ind.* [above], as is plain from its elision in the *subj.* and *apoc.*, there being no reason why the *ag.*



should be partially suppressed [21] in consequence of a change of mood in the *v.*,

كَالَّذِي يُضْرَبُ لَمَّا عَافَتْ الْبَقَرُ

[418. A], \* since “the *ag.* is not altered by the *ops.* prefixed to its *op.*” (Part I, p. 520, ll. 9—10) : and the assertion, on the same page, that the ت and other aoristic letters [404] are “Prefixed Pronouns, expressing the Nominative,” is still more erroneous, because they are not *prons.* at all, but mere preformative letters converting the *pret.* into the *aor.*; and do not signify the *ag.*, which in Arabic never precedes its *v.* [20] ; though they serve, by their variations, to forewarn the hearer that he may expect the *ag.*, when afterwards expressed or understood, to be of a particular *pers.*, gender, or number. This subject has been more fully discussed by me in the Asiatic Quarterly Review for July 1897, pp. 76—77.

P. 1010, l. 23. R means that أَغْزُرَا and تَغْزُرَا are instances of elision of the first quiescent when a letter of prolongation, since the ل elided in أَغْزُرُ and تَغْزُرُ is restored upon affixion of the *nom. pron.*, as أَغْزُرُوا and تَغْزُرُوا then made quiescent by elision of its vowel, as أَغْزُرُوا and تَغْزُرُوا with two quiescent ; s ; and then again elided, as أَغْزُرَا and تَغْزُرَا : and similarly, *mutatis mutandis*, the other *exs.* in this paragraph whose *nom. pron.* is د or ي —l. 25. Read تَرْمِيَا.

P. 1011, ll. 7—8. For “for formation of the *apoc.* [404] or *imp.* [428]” read “ [as a substitute] for apocopation [404] or quiescence [428, 431]”. Cf. p. 1559, ll. 8—9, and p. 1564, ll. 5—6. R’s expression,

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• A familiar illustration of the unreasonableness of punishing A for the fault of B.

in all three places, is **لِلجَزْمِ** أو **لِلتَّوَقُّفِ** (R. 185, l. 13; R. II. 342, l. 24; R. 313, ll. 3—4), where **تَوَقُّفٌ** *pause* is the appropriate term for *quiescence* of the final in the *imp.*, which is *uninfl.* [159, 431]. This quiescence differs from the quiescence of the final in the *apoc.*, since the former is permanent, not produced by any *op.*, whereas the latter is accidental, caused by elision of the vowel in consequence of the prefixion of some apocopative instrument [419]. In the *v.* unsound in the final, elision of the **ل** takes the place of quiescence [404, 431]—ll. 13—14. The indication of the mood being shifted in “the five paradigms” [405] from the **ل** of the *v.* to the **ن** of the *ind.* (p. 1014, l. 16—p. 1015, l. 1)—l. 16. As to the reasons for eliding the vowel of the **ل** see pp. 16 (ll. 17—19), 1566 (ll. 8—24). These apply when the vowel of the **ع** is *Damma*, as in **أَغْزُوا** and **تَغْزُوا**, **أَغْزَى** and **تَغْزَى** (p. 1030, ll. 6—7); or *Kasra*, as in **أَرْمُوا** and **تَرْمُوا** (p. 1030, ll. 13—14), **أَرْمَى** and **تَرْمَى** (p. 1567, l. 2). If, however, it be *Fathā*, as in **أَرْضُوا** and **تَرْضُوا**, **أَرْضَى** and **تَرْضَى**, then the **ل**, being a mobile, or **ى** preceded by a letter pronounced with *Fath* (p. 1032, ll. 17—20, and p. 1558 ll. 1—4), is converted into **ل**, and thus loses its vowel—l. 20. Read “ [above] ”.

P. 1014, ll. 24—25. The reason why the sign of the *ind.* may occur after its *ag.*, i. e. the **و**, **ل**, or **ى**, is that the attached *nom. pron.* is like part [of the *v.*], especially when it is *unil.*, and above all when those letters are letters of prolongation and softness, with which the word is like **مَنْصُورٌ**, **عَمَّارٌ**, and **مُسْكِينٌ** (R. II. 188 on IH upon the Inflection of the Aorist).

P. 1015, ll. 13, 14. **حَبْلَى** and **أَعْلَى** are given as *pre.* because it is in the state of prefixion that the confusion of the *du.* with the *sing.* might occur, in consequence of elision of the **ن** [228].

P. 1016, l. 10. He means حَطَا نَان [du. of حَطَا<sup>9</sup> thick]; but elides the ن from desire of alleviation [228]: or, it is said, he means حَطَّتَا; and then restores the ل that was dropped on account of the combination of two quiescents in the sing., since [in the du.] the ت becomes mobile (Jh).

P. 1017, l. 6. See Note on I. 728, l. 6 (p. 116A)—l. 7. R (p. 187) transposes the two hemistichs—ll. 15-16. "is not treated analogously to it", being mobilized, not elided, before a quiescent (p. 183, l. 21—p. 184, l. 3).

P. 1018, ll. 3, 12. Lane (p. 255, col. 3) prints "لَمْ أَكْأَلْهُ" [I did not care for him, or it]", evidently supposing the ك to be a pron.—ll. 13-14. "because . . . . mobile". See p. 720 (ll. 7-9)—ll. 18-20. This passage in the SH (p. 67) comes immediately after the rule laid down by IH (p. 1016, ll. 11-15). See Note on p. 1020 (ll. 9-14)—l. 21. Read "(Jrb)),".

P. 1019, l. 23. نَمِ اللَّيْلُ (R. 189, l. 19), an obvious mistake—l. l. "by alleviation" of the Hamza in نَمِ, the vowel of which, vid. Fatha [668], is transferred to the preceding quiescent, i. e. م; not by elision of the Hamza [669], and mobilization of the first quiescent, vid. م, which would then be pronounced with Kasr [664].

P. 1020, l. 7. مِنَ الذِّى (R. 189, l. l.), which I cannot find in the Kur. Perhaps we should read عَنِ الذِّى for عَنِ الذِّى XVII. 75. [465]. Cf. p. 1046 (ll. 1-4)—ll. 9-14. "except . . . . Tamīm". This passage in the SH (pp. 67-68) is a continuation of the two preceding passages give in p. 1016, ll. 11-15, and p. 1018, ll. 18-20; and states an exception to the rule on p. 1016, the corollary on p. 1018 being interposed by IH between the rule and its exception.

P. 1024, l. 1. Read. <sup>و</sup>خَبَرٌ —l. 2. Read “*Sulaimà*”—ll. 18-19. “nor any mobilization on account of such”, i. e., of a concurrence of two quiescents, since the *ṣ* of the *pron.* is *orig.* mobile, contrary to the *ṣ* of silence.

P. 1026, l. 6. There are two ways of accounting for <sup>و</sup>أَم (p. 787, l. 18—p. 788, l. 4); and IH here means the second—l. 9. By “people of Makka” (أهل مكة in Jrb. 90, l. 14, and MASH. 68, note 4) is probably meant “school of [Readers at] Makka” (pp. 22A—23A)—ll. 9-10. The words “the reading . . . after it” do not refer to <sup>و</sup>أَم in XXXVII. 172., where no one would read <sup>و</sup>أَمُو, since the next letter (ج) is quiescent; but to cases where the *pron.* containing the *ṣ* is followed by a mobile (Part I, pp. 527-8), as in the reading of Ibn Kathīr, the representative of the school of Makka among the Seven, in I. 6, 7. [161, 498].

P. 1028, l. 16—p. 1029, l. 5. A continuation of the extract from R on IH in p. 1559, ll. 7-12.

P. 1029, l. 9. “Damm”, i. e. Damm of the first quiescent—l. 23. Read “*deduct*”.

P. 1032, ll. 9, 10. “mere”, i. e. having no independent signification, contrary to the *ṣ* when a *pron.*—l. 18. “has been elided” after conversion into *ḥ* (p. 1558, l. 4, and p. 6, ll. 20-23).

P. 1033, l. 10. *Dele* “(R)” —l. 12. “the *n.* [161]”, i. e. the explicit *n.* (Part I, p. 519, l. 16—p. 520, l. 15).

P. 1035, ll. 5-6. “as <sup>ك</sup>دُ . . . . . and <sup>ك</sup>دُ”. The Kasra is not marked in the SH (p. 69, l. 2), because IH is mentioning only the variations from Kasra, for which reason I have substituted “besides”

for "and" in the extract from Jrb (p. 91, l. 7, of my MS) given in l. 4.

P. 1037, l. 21. Jahn prints غَضٍ (IY. 1325, l. 10), apparently understanding "the general rule" mentioned in l. 19 to mean the one given on p. 1024, ll. 20-23; but IY's object is to explain the Fath of the ض, not Kasr, which would need no explanation.

P. 1038, l. 1. IH wrote a commentary on the SH, and one on the M. The former seems to be here meant. For Jrb's allowance of Damm see p. 1035, ll. 21-22; and for other opinions see §. 731 (p. 1698)—l.

14. Akh heard some folk of the Banū 'Uḡail say مَدَّةٌ and عَضَةٌ with Kasr (M)—*Ibid.* "Th". The SH (p. 69, l. 4), and the text of the SH lithographed in the R (p. 192, l. 17), have "Taghlib" for "Tha'lab"; and an interlinear comment on the former work explains it as "Taghlib Ibn Wā'il Ibn Kāsiṭ, progenitor of a tribe": but Jrb (p. 191, l. 13) has "Tha'lab", which R's remarks (p. 1039, ll. 12-16) show that he also must have read in the SH—l. 20. "[161]". See Part I, p. 524, l. 21—p. 525, l. 7.

P. 1040, l. 14. See pp. 774 (ll. 19-20), 775 (l. 14).

P. 1041, l. 2. The Follower (Nw) Abū Bakr Ayyūb Ibn Abī Tamīma Kaisān [al'Anazī, or, it is said, alJuhanī, their freedman (Nw),] alBaṣrī asSakhtiyānī, [an early Jurist and Devotee (IHjr),] d. 131 (Nw, IHjr), or, it is said, 129 (IAth), at age of 65 (IHjr), [or] 63 (IKb, IAth). AsSakhtiyānī (Nw, IHjr), with Fath of the undotted [س] (IHjr), so called, say IAB and others, because he used to sell السَّخْتِيَّانِ [below] in AlBaṣra (Nw). AsSikhtiyānī (IY, LL), with Kasr of its initial, a *rel. n.* from the manufacture and sale, of السَّخْتِيَّانِ [below], which are *sheepskins* (LL). السَّخْتِيَّانِ [above], also pronounced

with Fatḥ [of the س] is [goat's skin, when tanned, an arabicized word; and (KF)] a country, whence اَيُّوبُ السَّخْتِيَانِي (KF, MAR). He was freedman of the Banū 'Ammār Ibn Shaddād; and, 'Ammār having been freedman of 'Anaza, was freedman of a freedman (IKb). I read اَيُّوبُ for اَيُّوبُ اَبِي in R. 195, l. 3, and for اَيُّوبُ in MAR, note 1; and تَمِيمَةَ and العَنْزِي for تَعْدِم and العَبْرِي, respectively, in Nw. 170, l. 14, edited by Wüstenfeldt—*Ibid.* Read "asSikhtiyānī"—ll. 13—14. "the two quiescents," i. e. ا and the incorporated م —l. 15. جَان in Lane (p. 463, col. 1, l. 5) should be جَان, as here.

P. 1042, l. 3. For "664" read "663," referring to p. 1016 (ll. 11—25)—ll. 4—6. Fatḥa, being part of ا (pp. 1400—1401), is here said to proceed from the same outlet as its matrix (p. 786, l. 2, and note), which outlet is approximately the same as that of Hamza, both being from the throat—l. 10.

يَا دَارِمِي بَدَاكَ يَكِ الْبَرْقُ

*O maid of Dārim, in the low-lying tracts of the sands mixed with stones and earth* (M, IY on §. 683). Dārim was [the cognomen of] Baḥr Ibn Mālik Ibn Ḥanzala, progenitor of a clan of Tamīm (KF). Broch (M. 172) prints الْمُشْتَقُّ; but Jahn (IY. 1360) الْمُشْتَقُّ (see p. 1227, l. 22—p. 1228, l. 7). This verse is cited here merely to exemplify the pronunciation of the Hamza with another vowel than Fatḥa; not the conversion of ا into Hamza before an incorporated quiescent, as in اَصَّا لَيْنَ (p. 1040, l. 22, p. 1041, l. 1), because the ق is not incorporated. The ا is converted into Hamza in الْمُشْتَقُّ simply for the sake of the metre, not for escape from the heaviness of two consecutive quiescents, because الْمُشْتَقُّ, like الْمُؤَمِّنَاتُ (p. 993, l. 11), is an instance of the

lightest, and least objectionable, concurrence of two quiescents (*p.* 990, *ll.* 3-8, and *p.* 992, *ll.* 4-8).

*P.* 1044, *l.* 18. Read "[202,"

*P.* 1045, *l.* 7. The words "and, says he, is bad", which in *R.* 194, *l.* 12, evidently refer to Akh, seem to be ascribed in *IY.* 1327, *l.* 7, to S mentioned in *l.* 4; but I do not find them in *S.* II. 298-300—*l.* 9. *IY* adds "since the [double] , is virtually quiescent, while the tongue removes them both by one impulse"; so that *عَنْ آلَرَجُل* is reducible to *عَنْ آرَجُل*, like *أَرَأَنْقَضَ*, etc. (*cf.* *ll.* 10-13). This argument that "the tongue removes them both by one impulse," which is used by *IY* here to prove that the second constituent of a double letter is virtually quiescent, is used by him elsewhere (*IY.* 1318, *ll.* 19-20), as also by *R* and *Jrb* in §. 663 (*p.* 991, *ll.* 13-19, and *p.* 995, *l.* 24—*p.* 996, *l.* 5), to prove that the first constituent is virtually mobile, each of the two letters being thus virtually in the same predicament as the other.

*P.* 1046, *ll.* 1-4. See note on *p.* 1020, *l.* 7.

*P.* 1048, *l.* 4. *سطام* (*R.* 196, *ll.* 3, 4): *ستام* (*BK.* 411, *col.* 2). The meaning of the word, as explained in the *BK*, is quoted from that work in the *MAR*, which omits to notice the difference in spelling.

*P.* 1049, *ll.* 9, 13. Unity of "measure" and "paradigm" here means equality in number of letters, and similarity in arrangement of quiescents and mobiles, without regard to radicalness or augmentativeness of letters (*cf.* Part I, *p.* 1036, *ll.* 16-25)—*l.* 12. *إِفْعَوْلَلْ* printed by Jahn (*IY.* 1330, *l.* 10) seems to be a mistake for *إِفْعَوْلَلْ* (*IY.* 808, *l.* 9)—*l.* 18. Some more formations are given in *p.* 256 (Nos. 27, 28, 30, 32-36), the *inf. ns.* of which can be constructed by applying the rule given in §. 332 (*p.* 1539, *l.* 7—*p.* 1540, *l.* 3).

P. 1050, ll. 2-3. My MS of the Jrb (pp. 93-94) omits two of the "eleven formations", probably by some oversight of the copyist. Only ten distinct formations are mentioned in the Tsr (p. 346) and MASH (SH. 70), the "eleven" being completed by repeating, in the MASH, <sup>اَفْعِلَالٌ</sup> (from <sup>اَفْعَالٌ</sup> and <sup>اَفْعَوَّلٌ</sup>, both augmented *trils.*); and, in the Tsr, <sup>اَفْعِلَالٌ</sup> (both from <sup>اَفْعَلَّلٌ</sup>, but the first an augmented *tril.*, and the second an augmented *quad.*); while these two repetitions added to the ten formations make up the "twelve" in my text—l. 7. I take the only <sup>اَفْعِلَالٌ</sup> mentioned in the MASH (which gives no *exs.*) to be an augmented *tril.*, because it is there placed between two augmented *trils.*, <sup>اَفْعِلَالٌ</sup> and <sup>اَفْعِلَالٌ</sup>; but, if it be meant for an augmented *quad.*, the reference "MASH" must be removed from the <sup>اَفْعِلَالٌ</sup> here to the one in the next line—ll. 13-15. <sup>اَطْيَارٌ</sup>, <sup>اَتَقَالٌ</sup>, and <sup>اَدْرَاكٌ</sup> are printed by Jahn (IY. 1330, l. 16) as the *inf. ns.*: but see §. 332 (p. 1540, ll. 3-14).

P. 1052, l. 6. "like the expressed". See IY. 1329, l. 3, where <sup>كَالثَانِيَةِ</sup> should be <sup>كَالْثَابِتَةِ</sup>: cf. <sup>كَالثَابِتَةِ</sup> in Jrb (p. 92, l. 1., of my MS, and MASH. 70, note 6).

P. 1053, l. 14. The words of the Msb, as here quoted by Sn, are <sup>وهذا القول يقل فيه التغيير</sup> (Sn. IV. 339, l. 18). If this quotation of them be correct, then their rendering by Lano (p. 262, col. 1) "and a change [of a vowel] in a case of this kind is rare" evidently misses the author's point, that, if the *o. f.* be <sup>بَنُو</sup>, the only alteration in the derivation of <sup>بَنُو</sup> from it is change of <sup>و</sup> into <sup>ت</sup>; whereas, if the *o. f.* be <sup>بَنُو</sup>, there are two more alterations, change of the first vowel from *Fath* to *Kasr*, and of the second consonant from mobility to quiescence.



P. 1054, l. 11. See pp. 1055 (l. l.), 1056 (l. 17), and 1064 (l. 20).

Cf. Part I, p. 1425 (ll. 1-2). As for ثَنَوِ §. 295 (p. 1307, l. 23) from Sn. IV. 226, l. 7, the و in it, if not a mistake for ي, is an anticipation of the form to be assumed by the ي upon affixion of the ي of relation in ثَنَوِي, like فَتَوِي.

P. 1055, l. l. ثَنِيَان (IY. 1329, l. 3). But see p. 1349, l. l., and p. 1350, ll. 7-10, the latter from IY. 1383, ll. 1-2.

P. 1056, l. 12. Read "[306]"—ll. 13-14. See §. 306 (p. 1365, l. 4—p. 1366, l. 22). The qualification "according to the correct [opinion]" refers to Fath, as opposed to quiescence of the ع; not to Fath, as opposed to Kasr or Damm, of the ف, which is here vocalized with Fath merely for correspondence with ثَنَوِي. See سُمَوِي in p. 1060, l. 3; and in §. 306 (pp. 1362, 1366).

P. 1058, l. 10. Put a full stop after "know."

P. 1059, l. 3. "رَسْمٌ, [with Kasr of the و, as the KK say (Sn),]" from Sn. IV. 339, l. 2. But see p. 1060, ll. 7—8, from YS. II. 304, l. 8; and the next note—Ibid. أَرْسَامٌ, like رَقَّتْ, pl. أَوْقَاتٌ (Jrb. 93, ll. 5—6)—l. 4. رَسَمْتُ, like وَعَدْتُ (Jrb. 93, l. 6).

P. 1061, ll. 2-3. Jrb (p. 93 of my MS, ll. 4-6.) gives the same reasons as above, drawn from the forms of the broken pl., dim., and v.—l. 21. "has been mentioned". A. IV. 339, l. 23, has "will be mentioned," because it discusses اِسْت before اِبْن.

P. 1062, l. 16. اَوَّكْسِرَ [pronounced وَكْسِرَ] with the vowel of the Hamza of اَوَّ transferred to the و of اَوَّكْسِرَ (Sn)—l. 18. كَلَّا أَضِفْ

[pronounced كَلَنْضِفٌ] with the vowel [of the Hamza] of أَضِفْ transferred to the Tanwīn of كَلَا (Sn).

P. 1064, ll. 11-12. "and (15-17) . . . . . and ن," i. e. مِنْ آلِهِ and مِنْ آلِهِ, the vowels of the م and ن being, in each case, homogeneous. This is clear from No. 14. See also §. 653 (p. 908, ll. 11-22, 15-16).

P. 1068, l. 4. As one is in أَخْبَرَ أَخًا [663]. See p. 1004 (ll. 14-18)—ll. 19-20. I have not come upon the name of its author (MN).

P. 1070, ll. 11-14. This is true at the beginning of the sentence, where the difficulty of beginning with a quiescent arises [757 (case 1, b, α, β)]. In the interior of the sentence this difficulty is absent; but an unpardonable concurrence of two quiescents must be avoided. Incorporation is therefore disallowed when the aor. follows a quiescent other than a letter of prolongation; but not when it follows either a mobile, in which case there is no concurrence of two quiescents; or a letter of prolongation, in which case a concurrence of two quiescents is pardonable. *Exs.* will be found on p. 1687, l. 3, and in §. 757. Bz even incorporates after a sound quiescent in III. 137. and XCVII. 3, 4. [757]: but R disapproves of this, though it may perhaps be theoretically justified on the ground that the incorporated letter is virtually mobile, as B says on IAl's reading of X. 36. [756]; or be explained away as slurring rather than incorporation, as in يَقْتُلُونَ [756]—l. 13. Read "757".

P. 1071, l. 17. Read "(Aud)".

P. 1076, l. 13. After "tril." insert "[when such imp. is]".

P. 1079, l. 22. "hemistichs," i. e. second hemistichs (p. 1080, ll. 15-22), it being understood that the *conj.* Hamza is inceptive at the beginning of first hemistichs, as in Part I, p. 436, l. 8, because, if it be not at the beginning of the ode, still the rhyme at the end of the preceding verse is paused upon (p. 793, ll. 9-11)—l. 25. Cf. p. 1740, l. 8.

P. 1081, l. 1. Read <sup>ط</sup>ٱللَّهُ —l. 9. "[though in a modified form]," being either converted into ٱ, or softened betwixt and between.

P. 1083, l. 13. "in reading," i. e. reading the *Kur*—l. 17. Cf. Part I, p. 1116, ll. 18, 19. B accounts for the masculinization of the *v.* in LXXV. 9. by the predominance of the *masc.* gender in the coupled الْقَمَر over the *fem.* in the *ant.* الشَّمْسُ —l. 1. ٱلرَّيَّابُ (IA. 364) : ٱلرَّيَّابُ with Fath of the ر (MN, J), like سَكَاب (Jsh, Sn, Mkh). Read ٱلرَّيَّابُ (See p. 1084, ll. 2, 5).

P. 1084, l. 3. Read "[of love (MN)]"—ll. 12-13. "the Two Brothers," i. e. Ḥamza and Ks (pp. 23A-24A)—l. 14. "the two Hijāzīs," i. e. Nāfi' of AlMadīna and Ibn Kathīr of Makka.

P. 1085, l. 14. Read خَيْرٌ خَيْرٌ.

P. 1089, l. 2. Read هُوَ —l. 19. Read تَفْخَا —Ibid. Read كَتَفَ —l. 22. For "right" read "night."

P. 1091, ll. 4, 6. Augmentation is treated in the SH under two heads, Etymology and the Augmented; and in the IM under Etymology.

P. 1092, l. 1. Read "prohib."

P. 1093, ll. 3-6. Cf. p. 1554, ll. 3-5.

P. 1094, l. 20. The مِ ٱللَّهُمَّ is a compensation for يَا (K, B on III. 25); [but is loosely termed by Jh] a *subst.* for the *voc. p.* (Jh on لِيهِ) Lane (p. 83, col. 3), citing Jh and B, says "substitute"; but "compensation" would be better. See pp. 1182, 1184, for the distinction between

compensation (عَوَضٌ) and *subst.* (بَدَلٌ). In Part I, p. 174, ll. 12, 19, for "substituted" and "*subst.*" read "put as a "compensation," and "compensation," respectively, the words used by IA and J being مَعْوَضَةٌ (IA. 266, l. 15) and الْعَوَضُ (J. 354, l. l.) In Part I, p. 186, l. 3, the word rendered "*subst.*" is خَلَفًا (M. 21, l. 9), which means "substitute, successor," though it is not the technical term for *subst.*

P. 1095, l. 1. "indicator," i. e., letters indicative—ll. 7-8. Since, being begun with, it must be mobile [667]; while, being paused upon, it must be quiescent [640]: and it cannot be simultaneously both mobile and quiescent—l. 20. Read "vid."

P. 1096, l. 14. By Mz (Jsh): by Imra alKais (MAR); but I cannot find it in his Dw.

P. 1097, l. 23. Read "483, 489," the references being to p. 258, ll. 7-8, and p. 271, ll. 19-21. Cf. p. 1092, ll. 9-17.

P. 1098, l. 21. Before "When" insert "The *aug.* in such as [تَقَدَّرَ] and] كَم is, (1) [as IH prefers (MASH),] the second (SH) [constituent] of the double [medial] (MASH), because it is known that in تَقَدَّرَ [above] the second د is put only to correspond to the , in جَعْفَر [392]; and, since the second is proved to be *aug.* here, it is so elsewhere (Jrb): this, says AH, is the opinion of Y and F (MASH): (2) as Khl says [303], the first (SH), because one should rather judge the quiescent to be *aug.* (Jrb): (3) as S allows, either (SH), because the signs are conflicting (Jrb). One should rather judge the second to be *aug.* in the case of the [letter] repeated for coordination; and one of the two, without specification, in other cases (R)," among which نَعَلَ is included (pp. 258, 1092, 1097).

P. 1099, ll. 1-3. Thus IM places the too *aug.* (the first ح and second م) in <sup>س</sup>عَمَّحَم between the ع (the first م) and ل (the second ح); but Z places them (the second م and ح) after the ل the first ح, as is clear from his citing this word as an *ex.* in §. 385—l. 8. The reference is to Part I, p. 1241, ll. 9-21. See also p. 1045, l. 23—p. 1047, l. 7; and, on the ع in <sup>س</sup>مَرَمَرِيس, see p. 1044 (ll. 2-9)—l. 10. By “they” the Arabs are meant, not the KK—l. 15. Salāma, or ‘Abd (apothetic), or ‘Ubad, Ibn ‘Umar (Is). He, or his son Abū Muḥammad ‘Abd Allāh, who also was a Companion, is said in the Is to have died in 71 at the age of 81—l. 20. The third is not omissible in <sup>س</sup>سِمِس because this word is a *prim.* substantive, not connected, by sense or derivation, with the *tril.* <sup>س</sup>سم *inf. n.* poisoning.

P. 1100, l. 2. Read “its ف being”—l. 18. My MS of the Tsr (p. 817, l. 9) has <sup>س</sup>تَصَقَّت; and the lithographed *ed.* (p. 344, l. 5) has <sup>س</sup>تَصَقَّت, omitting the dot on the second ص; but <sup>س</sup>تَصَقَّت i. q. <sup>س</sup>تَصَقَّت seems to be meant—l. 23. Its author is not named (Jsh)—l. 1. I regard <sup>س</sup>هَنَاء as intended to be *ejusdem generis* with <sup>س</sup>تَسْلِيم; and therefore as a *quasi-inf. n.*, i. q. <sup>س</sup>تَهْنِئَة congratulation: but the Jsh explains it (in Arabic) as *what comes to thee without trouble*, and translates it (in Persian) by *agreeableness* and *pleasure*.

P. 1101, l. 1. Read <sup>س</sup>يَوْم.

P. 1102, l. 21. Conformation means arrangement of vowels and quiescences.

P. 1103, l. 9. Read <sup>س</sup>مَزْكُون.

P. 1106, l. 8. Read <sup>س</sup>جَدَر.

P. 1107, l. 22. A place in the desert, said to be in the territories of Tamīm, near AlYamāma. It is a ravine belonging to the Banū Rabi'a alJū' Ibn Mālik, containing palm-trees (MI). There are two Rabi'as in Tamīm, the elder being Rabi'a Ibn Mālik, called Rabi'a alJū'; and the younger being Rabi'a Ibn Ḥanzala Ibn Mālik (KF). [Bk says that] Samnān is a town between ArRayy and Naisabūr (BK); but, according to the MI, this is Simnān.

P. 1111, l. 3. See Md. II. 70, P. II. 317—l. l. Put marks of quotation after "*rads.*"—*Ibid.* IUK is an earlier Grammarian than the Author of the Aud; but the latter's criticism of IM's definitions is no doubt derived from a still earlier authority, such as BD.

P. 1112, l. 20. For "a" read "an".

P. 1115, l. 1. "second". The Sn (*vol. IV., p. 310, l. 19*) has "first", an obvious mistake, unless "first" here means "doubled" (*p. 1157, l. 9*).—l. 3. <sup>6</sup>فَعْمَلَل (A. IV. 310, l. 29). So in the MSS, with the ع put before the ن; but rightly <sup>6</sup>فَعْمَلَل, with the ن put before the ع (Sn).

P. 1119, l. 1. For "is used" read "if used"—l. 7. I have not seen any authority for the orthography of اِرْطَ (Sn), which perhaps should be اِرْطَ, like حَظَلَّت (*p. 1156, l. 21*)—l. 8. اِرْطَ is with Hamza, and then | substituted for a quiescent Hamza [658]; and by this it is distinguishable from what follows it [in l. 9]: while the saying of YH "with two Hamzas" is a careless mode of expression (Sn); or perhaps is intended to show that the o. f. is اِرْطَ on the measure of اَفْعَلَّت, not اِرْطَ on the measure of فاعَلَّت —l. 10. So in Sn. IV. 321, ll. 4—5, and Lane (*p. 49, col. 2*); but I do not find the *inf. n.* in the Calcutta ed. of the KF (*p. 463, l. 5*)—l. 11. "also said". It is said in the KF (Sn), Or this [*var.*] is a solecism by Jh (KF, Sn).

P. 1120, l. 6. Satirizing Julaid alKilābī (TA)—l. 7. Read جَاءَتْ and تَلَقَّ—l. 16. Read أَوْ تَكِي—l. 22. Read “without”—l. 23. For “one” read “are”.

P. 1121, l. 2. The provinces of Persia are said to be five, the greatest and most important of which is the province of Iṣṭakhr (MI).

P. 1124, l. 1. [Nw says of حَوَاءَ Eve that] it is with prolongation (Nw); but there is another form حَوَا or حَوَى with abbreviation, apparently فَعْلَى from حَوَّةٌ —ll. 2—4. In the History of Damascus by IAs it is stated, on the authority of Ibn ‘Abbās, that she was named حَوَاءَ because she was [to be] the mother of every *living* thing (Nw). And [similarly IKb says that] God named his [i. e. Adam’s] wife حَوَى because she was [to be] the mother of every *living* [being] (IKb). [And, according to Tr,] the Angels said to him, examining the extent of his knowledge, “What is her name, O Adam?” He said “حَوَا Eve”. They said “Wherefore was she named حَوَا?” He said “Because she was created from a *living* thing” (Tr), i. e., Adam’s rib. Thus these authorities seem to regard حَوَاءَ or حَوَا or حَوَى as derived from حَيَى, which from a philological point of view is very dubious, notwithstanding the weight of Ibn ‘Abbās’ authority on matters of tradition. The KF, like A in the text, treats حَوَاءَ as belonging to حَوَّةٌ —l. 15. Read “*raḍs*.”

P. 1125, l. 11. “has been mentioned.” Sn and MKh say “will be mentioned,” because IM mentions Hamza after !.

P. 1127, l. 17. “*quin.*”, i. e. word of five letters, not of five *raḍs*. (Cf. Part I, p. 158 A, ll. 4-14)—l. 18. “not found in the KF”. Perhaps this is the point of A’s saying “if it be found in their language”. The

judgment that its  $\text{[ ]}$  is "converted from a *rad.*" requires its measure to be  $\text{نَعْمَلُ}$  (Sn), like  $\text{عَقْنَقُل}$  [384, 671, 677].

P. 1128, l. 4. They sometimes say  $\text{جَعَبْنَه}$  from  $\text{جَعَبْنَه}$  I threw him down on the ground, adding  $\text{ي}$  in it, as they say  $\text{سَلَقْنَه}$  from  $\text{سَلَقَه}$  [482, 674] (Jh). This  $\text{ي}$  becomes  $\text{ا}$  in  $\text{جَعَبْنِي}$  [684, 719]—l. 7. Read  $\text{كُتَاب}$ —l. 8. Read  $\text{هَزَب}$ .

P. 1129, ll. 12—21. I take IY's argument to be that coordination, being multiplication for the purpose of assimilation to a recognized formation, is more desirable than multiplication for mere variety, and is therefore a more likely cause for augmentation.

P. 1132, l. 16. "[673]". See p. 1126, ll. 7—10.

P. 1133, l. 6. See P. II. 381, Md. II. 97—ll. 7—12. See Md. I. 247 (P. I. 508)—ll. 23—24.  $\text{عَزَوَيْت}$  is a *place* (ZJ). S mentions it with  $\text{عَفَوَيْت}$  [646], and mentions that it is an *ep.*; but ID says that it is the name of a *place*: while Zj says "I asked Th about it, and he said 'The  $\text{عَزَوَيْت}$  is the *short*, on the authority of Jr'; but we", says Zj, "do not know that [to have been said] by any one but him" (Bk).

P. 1135, l.  $\text{حَنْزَوَانِيَه}$  (KF. 354, l. 25)—ll. 3—4. Read "authorize"—l. 1. The IY (p. 1342, ll. 18—19) includes  $\text{عَنْتَرَيْس}$  among the *exs.* of the *aug.*  $\text{ي}$  fourth, an evident mistake; and gives  $\text{سَلْحَفِيَه}$  [p. 1134, ll. 15, 22] as the only *ex.* of the *aug.*  $\text{ي}$  fifth. I have ventured to substitute  $\text{عَنْتَرَيْس}$  for  $\text{سَلْحَفِيَه}$  as an "additional" *ex.* of the *aug.*  $\text{ي}$  fifth. See p. 1134, ll. 21—22, and p. 1135, l. 18.



P. 1136, l. 16. Read "I".

P. 1137, l. 5. For "671" read "672"—l. 16. <sup>س</sup>يَسْتَعُوْر occurs with the *art.* in this verse, and in the saying cited below (p. 1138, l. 2); and so it is given in the Bk, MI, and KF; but Jh and the GG, like S, Z, IH, IY, R, Jrb, and A, give it without the *art.* In S. II. 374, l. 17, and SH. 91, l. 6, it is shown as triptote; but it may be diptote as a *fem.* proper name exceeding three letters (Part I, p. 38, ll. 15—17, and p. 20A, ll. 3—6).

P. 1138, l. 4. Read "Ya'jaḥ"—ll. 4, 17. <sup>يَا</sup>يَا جَحْ with Hamza and two ج s, the first being pronounced with Fath, and sometimes with Kasr, a place eight miles from Makka, was one of the abodes of 'Abd Allāh Ibn AzZubair; and, when he was killed by AlḤajjāj, the latter made it an abode for lepers (MI).

P. 1139, l. 2. Read <sup>فَعَنَلَّ</sup>فَعَنَلَّ —ll. 21—26. All agree that the ن of <sup>وَرَنَلَّ</sup>وَرَنَلَّ is *aug.*: but Z and IY make the word an augmented *quad.*, <sup>فَعَنَلَّ</sup>فَعَنَلَّ from <sup>وَرَنَلَّ</sup>وَرَنَلَّ (p. 1138, l. 23—p. 1139, l. 2); while others make it an augmented *tril.*, <sup>فَعَنَلَّ</sup>فَعَنَلَّ from <sup>وَرَنَلَّ</sup>وَرَنَلَّ, or, as A prefers, <sup>فَعَنَلَّ</sup>فَعَنَلَّ from <sup>وَرَنَلَّ</sup>وَرَنَلَّ.

P. 1140, ll. 22—24. As for <sup>أَرَبْعَاوِي</sup>أَرَبْعَاوِي, "with Damm of the Hamza and ب", says Shm, or "with Fath of the Hamza, and Damm of the ب", says IUK, it is *sitting cross-legged*; while the KF has "and <sup>أَرَبْعَاوِي</sup>أَرَبْعَاوِي or <sup>أَرَبْعَاوِي</sup>أَرَبْعَاوِي with Damm of the Hamza and ب in both, i. e. [*He sat*] *cross-legged*"; but the language of Syt in the Ham' is "and <sup>أَرَبْعَاوِي</sup>أَرَبْعَاوِي with Fath [of the Hamza], and Damm of the ع, as <sup>أَرَبْعَاوِي</sup>أَرَبْعَاوِي for *sitting cross-legged*"; and Fath of the Hamza is given

by Dm also (Sn on Femininization). This is Sn's full note on this formation, which I have too much condensed in Part I, p. 1153, ll. 14—15, where the Fatha on the ع of اَفْعَالِي and on the ب of اِبْعَاثِي, should be excised—ll. Sn might have said “of IUK, Syt, and Dm”.

P. 1141, l. 12. “the م [like the Hamza] is”. Or “the Hamza and م are”, if زيادتهما, as in MASH. 91, note 4, be read for زيادتها, which appears in IY. 1345, l. 10, and in my MS of the Jr̄b (p. 128, l. 8)—ll. 13—14. Both outlet and position being initial in the case of both letters—l. 19 “[253]”. See Part I, p. 1046, ll. 13—16.

P. 1142, l. 12. An ancient, great, extensive city, three parasangs from the Euphrates, and ten parasangs to Aleppo (MI).

P. 1143, ll. 10—11. Jahn (IY. 1346, l. 6) prints مَعَز and فَعَل; but مَعَز and فَعَل are required, for correspondence with عَزَى (l. 7)—ll. 22—23. مَرْدُ قُوش, i. e. مَيِّتُ الْأُذُنِ dead of ear (Jk). In l. 23. Read “dead-ear”.

P. 1144, l. 14. For “exceeded” read “exuded”.

P. 1145, l. 15. Cf. مَغْرُود [252, 379]—ll. 18—19. On مَغْرُود and مَغْرُوع Sn (vol. IV, p. 322, l. 10) notes “with the ج doubled in both”—l. 22. Read “IHsh”.

P. 1146, l. 7. Read دَلَصَتْ .

P. 1148, l. 1. Lane (p. 870, col. 1) explains حَرْد as “I. q. حَرْد [but in what sense is not said]”. Probably, however, “I. q.” should be “Like”, referring to the measure, as Sn says “on the measure of حَرْد”; not to the sense, in which it is i. q. اَدْرَد, as A intimates—l. 2.

Read "precedes three"—l. 11. Read <sup>9</sup>مَا جَمِيعٌ —l. 18. See p. 1693—  
 l. 23. Read <sup>9</sup>مَرَزَنْگُوش —*Ibid.* Its leaf is like the ear of the mouse,  
 for which reason they call it <sup>9</sup>مَرَزَنْگُوش, and in Arabic . . . . . آذَانُ  
<sup>9</sup>الْفَارِ ears of the mouse (BK).

P. 1149, l. 16. For "below" read "331".

P. 1150, l. 8. For the second "in" read "is"—l. l. It would  
 obviously not hold good if the third letter, instead of being a duplicate  
 of the ف, as in <sup>9</sup>جَنْجَبَان (p. 1151), were a duplicate of the ع, as in  
<sup>9</sup>حَسَان (p. 1152), where no inference as to unaugmentativeness of the  
 ن can be drawn from the fact that all the letters of <sup>9</sup>سَمِيسَم are judged  
 to be *rad.*, since there is no similarity between these two formations.

P. 1152, l. 3. Insert "on <sup>9</sup>مَرْن" after "Jh"—l. 8. See the verses  
 on p. 1041, where Jahn (IY. 41) prints only <sup>9</sup>قَبَّان treating it as an *ex.*  
 of the triptote declension; while the context shows that <sup>9</sup>قَبَّان would be  
 allowable, and even preferable—ll. 18-23. You say in the *pl.* <sup>9</sup>أَيْتُ حَمَرُ,  
<sup>9</sup>قَبَّان I saw the woodlice (IY on §. 7).

P. 1153, l. 4. Put a comma after "title"—l. 10. alJumāḥī, of the  
 Banū Jumāḥ Ibn 'Amr Ibn Huṣaiṣ Ibn Ka'b Ibn Lu'ayy, one of the  
 polytheists killed on the day of Badr. He was the chief of his people  
 in his time (SR. 216, 507-511).

P. 1155, ll. 17-18. <sup>9</sup>عُرْ نَقْصَان (KF. 437, l. 14)—l. l. "mentioned," i.e.  
 in IY. 1349, ll. 15-16, this paragraph being taken from ll. 18-21.

P. 1156, ll. 1-2. See p. 1112, ll. 24-25, and p. 1154, l. l.—p. 1155,  
 l. 2—l. 12. Read "the ن were".

P. 1157, l. 8. For "also, as" read "also; for, as"—l. 12. <sup>٩</sup>نَيْقُ is explained in A. IV. 329, l. 1, as "the *exalted chief*," a substantive; but in IY. 895, l. 15, as an "*ep.*, meaning *exalted, chief*" [396]. The Sn explains it is "*an aquatic bird*" (p. 1155, l. 6); but adds that "it is used in other senses, as in the KF"—l. 14. Cf. <sup>٩</sup>كُنَّابِيلُ [398]—l. 17. <sup>٩</sup>فَعَالِيلُ (A. IV. 329, l. 2), an obvious mistake. A means <sup>٩</sup>كُنَّابِيلُ to be <sup>٩</sup>فَعَالِيلُ, as <sup>٩</sup>كُنَّابِيلُ is <sup>٩</sup>فَعَالِيلُ [398], from كَنْبَل, not <sup>٩</sup>فَنْعَالِيلُ from كَابَل; the ن being the ع of the word, and the Hamza, like the ا, an *aug.*, not the converse—ll. 19-22. This passage means that the augmentation is produced not by inserting an *aug.* ن before the first ل, which is the ن of عَجَنَس, but by doubling the first ل for coordination with <sup>٩</sup>سَفَرَجَلُ [401], the *aug.* being then the second ن (Note on p. 1098, l. 21), not the first, as it would be in the former case. The measure, therefore, is not <sup>٩</sup>فَعَالِيلُ [395], but <sup>٩</sup>فَعَالِلُ [396]. It is implied on pp. 1155, 1157, that ن in <sup>٩</sup>عَجَنَس is not *aug.*, but *rad.*, which is strictly accurate if, as is probable, it refers to the first ن, as being "exactly in the middle between four letters," and "quiescent" (pp. 1154-1155), but "incorporated" (p. 1157); for this ن is *rad.*, being the first ل: whereas, if it refers to the second ن, it must be taken to mean that this ن is inserted not as a mere letter of augmentation (pp. 1095-1097), but as a duplicate of a *rad.*, because it is a reduplicative "augment after the first ل" [396]—ll. 23-24. "like <sup>٩</sup>عَدَبَس," i. e. an augmented *quad.* from عَجَنَس, as it is treated in the KF, where it has a separate article; whereas AH makes it an augmented *tril.* from عَجَس, under which article it is mentioned by Jh.

P. 1158, ll. 3-4. The MS of the KF, which is in our hands, has "like <sup>٩</sup>سَمْدُ" [horse, a Persian word (KF),] meaning "with quiescence

of the ن" (Marginal Note on Sn. IV. 329), i. e. ضَفَنَط; and so also has the Calcutta ed. of the KF (p. 477, l. 16): but Sn after "double ن" adds "as in the KF and Dm"—l. 11. Read نَضَبٌ.

P. 1159, ll. 4-5. It has four *dial. vars.*, عِبُوْثَرَان and عِبُوْثَرَان [283, 400], عِبِيْثَرَان [400] and عِبِيْثَرَان (Jh), i. e. with Fath and Damm of the ث (MAJh). IY on §. 400, after mentioning عِبِيْثَرَان, adds "and عِبِيْثَرَان also is said," which I have inadvertently omitted (Part I, p. 1807)—l. 10. نَعْلَنِي (IY. 1350, l. 5); but it is diptote because of the quality of proper name combined with the abbreviated | of coordination [18].

P. 1160, l. 13. After "*sing.*" put a comma—l. 16. "in this *cat.*," i. e. as an *aug.* ت —l. l. The ت is equally *aug.* in the *masc.* أَنْتَ and its variations. Possibly these are meant to be included in the "variations" of أَنْتَ; but it is usual to consider the *fem.* a variation of the *masc.* (Part I, pp. 1113, 1466), not the converse. We cannot read أَنْتَ here, because that would alter the number of positions from four to five; and because فِي is not repeated before أَنْتَ, as it is before each of the subsequent positions; so that أَنْتَ وَفَرُوعَهُ must be coupled to كَضْرِبَتْ, not to الْتَانِيثَ (A. IV. 329-330).

P. 1161, l. 13. For (") put (")—ll. 14-15. This seems to make the Tanwin a mere formative letter, not a p. [608]: but see p. 1169, l. 17.

P. 1162, ll. 6-7. The v. being derived from the *inf. n.* [331], رَدَّ is a *deriv.* of رَدَّ [332] or رَدَّ [332, 334], and رَدَّ of رَدَّ [334]—l. 9. the *quasi-pass.* (IM) *pret.* (Tsr). But I have omitted

"pret.", because the ت is equally *aug.* in the *aor.*, *imp.*, *inf. n.*, and *part.*—l. 13. It is hard to see how تَغَفَّلَ *feigned himself heedless* can be *quasi-pass.* of غَفَّاهُ *acted heedlessly with him*; though, as i. q. تَغَفَّلَ *was heedless*, it might serve as a *quasi-pass.* of غَفَّلَهُ *made him heedless*—l. 15. مَسَّهُ i. q. مَسَّهُ (Sn. IV. 330, l. 16). The meanings of مَسَّهُ are indicated on p. 255 (ll. 12, 16-17): but مَسَّ is not given as *trans.* in the Dictionaries.

P. 1163, ll. 22-23. See Md. I. 253, P. I. 521.

P. 1165, l. 22. Read "the established"—l. l. Put a semicolon after "[392]"

P. 1166, ll. 10-11. In IY. 1351, ll. 18, 19, I transpose فَتَحَ and مَمَّ , as the context evidently requires, after مَمَّنَّ and مَمَّنَّ respectively—l. 23. For "Hamza" read مَا .

P. 1167, l. 15. The poet means إِلْيَاسُ *Ilyās*; but makes the *diḥj.* Hamza *conj.*, by poetic license (R). إِلْيَاسُ is a foreign name; but is used by the Arabs as a name, vid. [for] *Ilyās* Ibn Muḍar Ibn Nizār Ibn Ma'add Ibn 'Adnān (Jh). إِلْيَاسُ بْنُ مُضَرَ *Ilyās Ibn Muḍar*, ancestor of Ḳuraish, is with Kasr of the Hamza, according to the sound, best-known, [opinion]: but the Ḳāḍī 'Iyāḍ [below] says that I Amb spelt it with Fath of the Hamza [668], and [with] the ل of determination [599]; and ID says [below] that it is from إِلْيَاسُ *despair*, which is the *opp.* of *hope* (Nw). The derivation of إِلْيَاسُ may be from their saying يَنْسُ *despaired*, *aor.* يَنَسُّ , *inf. n.* يَاسُ *despair*, to which they prefix the *art.*; or from their saying رَجُلٌ أَلِيسٌ مِنْ قَوْمٍ لَيْسٍ *a gallant man, one*

of a gallant people, i. e. شَجَاعٌ, which [phrase] is the acme of description applicable to the brave. This [second derivation] is for those who [do not] pronounce اليأس with Hamza; but the first exposition is more pleasing to me (ID). [See the next Note.] But, as for اليأس Ilyās, [the name of] the Prophet [Elias], it is with Kasr, not otherwise (Nw). The names of the Prophets (the blessings of God be upon them!) are, all of them, foreign, as اِبْرَاهِيمُ Abraham, إِسْمَاعِيلُ Ishmael, إِسْحَاقُ Isaac, إِلْيَاسُ Elias, إِدْرِيسُ Enoch, إِسْرَآئِيلُ Israel, and أَيُّوبُ Job; except four names, vid. آدَمُ Adam, سَالِحٌ Ṣāliḥ, شُعَيْبٌ Shu'āib, and مُحَمَّدٌ Muḥammad (Jk). The Kādī Abu-lFaḍl 'Iyād [above] Ibn Mūsā alYahṣubī as Sabtī, [an inhabitant of Sabta, a well-known city in the West, alMālikī, the Mālikī Imām (Nw),] was the Master of his time in tradition and its sciences, and [in] grammar, lexicology, and the language, battles, and genealogies of the Arabs, b. 476, d. 544 (IKhn). The Nw gives 496 for the date of his birth; but the BM, IBshk, and MASdf, all have 476, like IKhn—l. 21. AlYās Ibn Muḍar Ibn Nizār was the first to be afflicted with اليأس [with the Hamza] mobilized, i. e. أَلْيَاسُ phthisis, consumption (KF). This suggests that أَلْيَاسُ The phthisic, consumptive, for اليأس, like أَس; for رَأَس [658], is derived from يَاس, being an assimilate ep. on the measure of فَعَلَ, like شَكَسُ perverse from شَكَسَ perversity [348]; but in Lane (p. 2974, cols. 1-2) يَاس seems to be derived from اليأس (so vocalized), "the son of Muḍar," by suppression of a pre.-n. [126], orig. أَلْيَاسُ the disease of AlYū'as.

P. 1168, ll. 16-21. The ة is an entire word (l. 20), a p. [294, 678]; but is regarded as part of the preceding n. (l. 16), for which reason the

inflection of that *n.* is placed upon it [402, 607, 678]. IY considers it "equivalent to a *n.* joined on to a *n.*" [266, 689].

P. 1170, l. 4. The poet here uses <sup>هـ</sup>مَهَات for *animals*, and <sup>هـ</sup>مَات for *human beings* (MAR. 251, note 5). But, in my opinion, he uses both for *human beings*, the sense being that, when the mothers of other men are ugly, the mothers (female ancestors) of the hero are so fair that they lighten the darkness of night; while the exemplification of the use of <sup>هـ</sup>مَهَات for *brutes* is reserved for the next verso.

P. 1172, l. 9. *Dele* the comma after <sup>هـ</sup>هَجَرَ —l. 10. <sup>هـ</sup>هَفَلَعَ (A. IV. 333, l. 18): rightly <sup>هـ</sup>هَفَعَل, as in some of the MSS (Sn), and in IY. 1353, l. 18.

P. 1173, l. 3. <sup>هـ</sup>سَهَب (A. N. 334, l. 7): so in the MSS, with the <sup>هـ</sup> put before the ل; but [<sup>هـ</sup>سَلَهَب (KF)] in the KF, [as also in the M and IY, where] the ل is put before the <sup>هـ</sup> (Sn).

P. 1174, l. 17. Read <sup>هـ</sup>اَفْعَال —l. 21. "the ع", i. e. the <sup>هـ</sup> in <sup>هـ</sup>اَطَوَعَ, which becomes ل in <sup>هـ</sup>اَطَاع —ll. 23-24. "[loss of mobility in the ع]" through the conversion of <sup>هـ</sup>اَرَدَق into <sup>هـ</sup>اَرَق.

P. 1175, l. 2. *Dele* "of the vowel" —l. 16. Read "*conjug.*"

P. 1177, l. 19. This <sup>هـ</sup>فَعَلَل, an augmented *tril.*, whose second ل is a coordinative augment, like the ل in <sup>هـ</sup>عَلَّقَى and ن in <sup>هـ</sup>عَشَن [375], must be distinguished from <sup>هـ</sup>فَعَلَل the unaugmented *quad.*, whose second ل is the fourth *rad.* [392]. Neither ل, however, as in <sup>هـ</sup>هَيْقَل, nor م, as in <sup>هـ</sup>هَيْقَم, is mentioned in §. 375 as a "single augment after the ل".

P. 1179, l. 24. Put a comma after "established".



P. 1180, l. 16. In Part I, p. 1809, l. 20, read **نُعَلِّلُ** and **هُنْدِلَعُ**; and in IV. 900, l. 17, read **هُنْدِلَعُ**. Sn says on this **نُعَلِّلُ** in A. IV. 305, l. 26, "with Damm, then quiescence, then three **ل** s, the first pronounced with Fath, and the second with Kasr": while **نُعَلِّلُ** is mentioned on p. 1808 as one of the "formations agreed upon".

P. 1181, l. 12. This means that, when it is transferred to the *cat.* of proper name, its  $\omega$  can no longer be considered an *aug.*, as it was in the *v.*

P. 1182, l. 16. "because of the intention to incorporate" is contrasted with "unrestrictedly" (l. 7.)—l. 17. "objection", i. e. to IH's definition—l. 21. In Lane (p. 2952, col. 3) the ة of عِدَّة is called "a substitute for the [elided] ,", on the authority of the Jh and LA; but in the Jh (and probably in the LA) the term used is "compensation" (وَضْعٌ), which is obviously more appropriate.

P. 1183, l. 7. *Dele* the first "of".

P. 1185, ll. 9. 11. See p. 1188, ll. 14-17. Probably Kh omits **ب** here because there is no instance of its substitution otherwise than for incorporation (p. 1393, ll. 14-16)—ll. 10, 13. Tsr. 348 (p. 827 of my MS) has “the undotted ع” for “the غ”, and “عطر” for “غطر”, evidently by mistake, because Kh afterwards mentions ع among the twenty-two letters of the next kind (ll. 19-21), which are commonly, not extraordinarily, substituted—l. 14. For “699 A” read “696 A”—

l. 20. **ا ا م ن** for **ا م ن** is reckoned as four letters, Hamza, **ا**, **م**, and **ن**—

l. 22. These nine are included in 3 (a), their substitution being sometimes unnecessary, and sometimes necessary.

P. 1186, l. 1. For "one" read "are"—*Ibid.* "commonly [below]", i. e. necessarily (p. 1188, ll. 4-6)—1. 8. Read "letters"—

ll. 17-18. These other letters are the seven of the second kind specified on p. 1185, and the thirteen (22—9) of the third kind which do not belong to the fourth kind also. Substitution of the seven is undoubtedly anomalous (p. 1188, ll. 14-18), and extraordinary (p. 1185, l. 9) : while substitution of the thirteen, which is described in the Tashīl and Tsr as common (p. 1187, l. 24—p. 1188, l. 1, and p. 1185, l. 16), is here regarded, from the etymologist's point of view (p. 1185, l. 1.—p. 1186, l. 2), as anomalous, because not required by any rule of etymology ; or rare, because peculiar to certain *dials.* (Cf. p. 1186, l. 19—p. 1187, l. 3, with p. 1189, ll. 6-14).

P. 1187, l. 4. Read “(Tsr)】”.

P. 1188, l. 3. For “before” read “here”, meaning “in the Alfiya” (p. 1186, ll. 8-12)—*Ibid.* The meaning is not that “these nine” are mentioned by IM [in the Tashīl] as “being the letters etc.”, because he does not mention “nine” in it, but eight, omitting  $\mathfrak{z}$ , as before stated by [IHsh and] A [p. 1187, ll. 3-7], and as transmitted from him by A in [the latter part of] the [next] paragraph “And then he says . . . . . طَوَيْتُ دَآئِمًا” [ll. 11-13] : but this is a clause parenthetically interposed between the *ant.* vid. “IM mentions in the Tashīl” [p. 1187, ll. 24-25], and the coupled, vid. “And then he says” [p. 1188, l. 7] ; and A had better have suppressed it (Sn)—l. 7. For “For” read “And then”—l. 9. These Arabic words are printed in A. IV. 347, l. 1, without any vowels or diacritical marks, except the *madda* in آمِنَ ; and Sn only gives the vowels of the ش and ك in شَكْس . I have done the best I could with the assistance of a MS (No 963 of Loth's Catalogue) of the *Tashīl* in the Library of the India Office ; but have not succeeded in making very good sense. The same Library contains a MS of Dm's commentary on the Tashīl ; but it is unfortunately incomplete—l. 10. For “hand” read “hard”—

l. 13. Read “دَاوَمًا”, as in p. 1187, l. 6 (see “repetition of the |” in p. 1187, l. 9).

P. 1189, l. 17. Put a comma after “frequent”.

P. 1191, ll. 3-4. “more general than”, i. e. inclusive of, but not confined to—ll. 6-7. Or perhaps أَنْجَدْتَهُ <sup>أَنْجَدْتَهُ</sup> thou succouredst him. The vowel of the ت is not indicated by A or Sn—ll. 9-11. أَجْدُ طَوَيْتَ (De Sacy in *Anthol. Gramm.* 4) : أَجْدُ طَوَيْتَ (Fleischer in B. I. 11, l. 21). Adopting Sn’s explanation of أَجْدُ (l. 11), I conclude that the pron. in مِنْهَا relates to the أَجْدَةُ implied in أَجْدُ; and that طَوَيْتَ مِنْهَا in an antiphrastic malediction, like قَاتَلَكَ اللَّهُ God fight against thee!

P. 1193, l. 3. After جَت insert “Jatt”—*Ibid.* Called Jauts in Hindustan (Johnson’s Persian Dictionary), i. e. Jāts—l. 12. See Note on p. 1191 (ll. 9-11).

P. 1194, l. 23. عَمْر (R. 353, l. 5), i. e. عَمْرٌ with Fath or Damm, meaning life (MAR), which makes no sense here—*Ibid.* أَجَارِي is pl. of أَجْرِيَّة i. q. خَلْقٌ and طَبِيعَةٌ: so elicited from the KF (MAR). Lane (p. 416, col. 2) mentions it only as pl. of أَجْرِيَّة a kind of running.

P. 1196, l. 1. For أَنْ read أَنَّ.

P. 1197, l. 14. وَيَعْرِفُ And it is recognizable (SH. 133, l. 6), where Jrb (p. 178, l. 8. of my MS) supplies اِبْدَال substitution, and A (vol. IV, p. 349, l. 21) inserts اِلْدَل the substitute, in explanation of “it”. This passage in the SH comes immediately after the definition of substitution given above on p. 1182 (ll. 5-7). Jrb’s construction is

more obvious: but A's is possible, if "it" be taken as relating to "a letter" in *p.* 1182, *l.* 6; and is preferable here, because A has already dealt with the recognition of substitution (*p.* 1196, *l.* 10—*p.* 1197, *l.* 13).

*P.* 1198, *l.* 8. For "is" read "in".

*P.* 1199, *l.* 9. شَرَاعِي فِي شَرَائِعِ (A. IV. 349, *l.* 30): but I can find no other authority for this—*l.* 10 "the Hamza" of نَعَاذُ, as is clear from Sn. IV. 349 (*ll.* 20-22)—*l.* 17. Insert "the" before "expression".

*P.* 1200, *l.* 4. The stop after "(Sn)" should be a comma.

*P.* 1202, *l.* 6. My MS of the Jrb (*p.* 179) has اِفْدَاعَلْ; but the MASH (*p.* 134, note 3), quoting Jrb and another commentator, has اِدْفَاعَلْ, which is more agreeable with analogy, because the second of the two دs in اِدْفَارَكَ is the ف of the word.

*P.* 1204, *l.* 3. Read "(Aud, A)"—*l.* 21. For the sake of brevity, the collective generic *n.* and the *quasi-pl. n.*, though not *pls.*, according to GG (Part I, *pp.* 862, 1054, 1086), are termed "*pls.*" by Lexicologists; and occasionally, as here and on *p.* 1251 below, by GG, who sometimes save their consistency by adding the qualification "lexicological". Lane (*p.* 456, *col.* 3) mentions this extension of the term "*pl.*" to the *quasi-pl. n.*; but not to the collective generic *n.*, as here and on *pp.* 1233, 1588 below.

*P.* 1206, *l.* 12. See *P.* I. 608, *Md.* I. 293, *Jh.* II. 494 (on سَقَى), Lane 1386 (*col.* 2). The first authority has سَقَى from سَقَى i. q. سَقَى; and all four have سَقَى, the P remarking that this *pror.* is of *Rajaz* metre.

P. 1207, ll. 9-16. If curtailed according to the other *dial.*, it would not fall within the rule, because in <sup>9</sup>يَا غَارِ the elided letter would be understood as expressed [58], so that the <sup>9</sup> would not be final.

P. 1208, l. 20. Read “(k) ”.

P. 1210, l. 7. Read “garden ”.

P. 1212, ll. 22-23. In sound, however, it is the same, pure <sup>9</sup>ي being sounded in both cases. What is meant by paragraph (f) is that pronouncing the <sup>9</sup>ع in <sup>9</sup>قَاتِلْ and <sup>9</sup>بَايْعْ as pure <sup>9</sup>ي is a solecism, whether the <sup>9</sup>ي in <sup>9</sup>بَايْعْ be regarded as the alleviated form of the Hamza in <sup>9</sup>بَايْعْ, or as the original <sup>9</sup>ع unaltered—l. 25 (to p. 1213, l. 10). See p. 1493, ll. 22-26; and notes on p. 932, l. 5, and p. 938, ll. 6-7

P. 1213, l. 11. Read “the | of”.

P. 1216, l. 5. Read <sup>9</sup>نَيْيَافْ.

P. 1217, l. 1. <sup>9</sup>مَوَارِضْ on the measure of <sup>9</sup>فَوَاعِلْ, so mentioned by S among the formations, together with <sup>9</sup>صَوَائِقْ *Ṣuwā'ik*, [which] also [is] the name of a place, and <sup>9</sup>دَوَاسِرْ [383] among *eps.* (Bk)—*Ibid.* ‘Uwāriḍ is a mountain in the territories of Ṭayyi, on which is [said to be (MI)] the grave of [the celebrated (TKh)] Ḥātim (Bk, MI) aṭṬā'i, d. 8, who was proverbial for [his (MAB)] munificence and generosity (MAB, TKh), and was an excellent poet (MAB). And this is the correct [account] (Bk).

P. 1219, l. 24. In R. 354, l. 6, I supply <sup>9</sup>مَدَّة before <sup>9</sup>زَائِدَة, in accordance with R. 298, l. 1 (p. 1427, l. 22, below).

P. 1220, l. 12. <sup>وَرَفَى</sup> (IM), c'est-à-dire <sup>الشد</sup> (De Sacy, *Comm. sur l'Alfiyya*, p. 230). [But] <sup>الشد</sup> is *pro-ag.* of <sup>وَرَفَى</sup> (Sn), and must therefore be in the *nom.* [20, 436].

P. 1222, l. 7. Read "i. e.,"—ll. 20-21. "or for . . . A" apparently refers to the adventitious letter of prolongation which, in the *pass.* <sup>وَعَدَ</sup> (p. 1220, l. 19), replaces the quiescent <sup>و</sup> in the *act.* <sup>وَعَدَ</sup>; though this letter of prolongation is not exactly "a *subst.*" for the quiescent <sup>و</sup> (p. 1220, ll. 14-15), being the same letter, but differently pronounced in consequence of the change in the preceding vowel—l. 22. Read <sup>وَرَرَى</sup>.

P. 1223, l. 7. Read <sup>يَا رَاى</sup>—l. 12. This [transfer to <sup>ى</sup>] and that [transfer to <sup>و</sup>] which follows [in l. 21] are open to the objection of being contrary to IM's saying that transfer is only to a sound letter (Sn). Cf. p. 1399, ll. 9-10.

P. 1224, ll. 11-12. From the same poem as the verse in Part I, p. 543, l. 15 (see AKB. II. 420-422).

P. 1226, l. 8. See <sup>أَفْعَالٌ</sup> (p. 256, ll. 13-15)—l. 10. Dukain Ibn Rajá, the Rājiz, of the Banū Fuḡaim. Dukain says "I praised 'Umar Ibn 'Abd Al' Azīz, when he was governor of AlMadīna" (TSh)—l. 14. Apparently from the same ode as the verses cited on p. 163 and in Part I, pp. 151, 477, in which case <sup>لَا رِضَ</sup> may well be coupled to <sup>لِلْقَلْبِ</sup> in the verse

فَيَا عَجَبًا لِلْقَلْبِ كَيْفَ آعْتَرَانَهُ \* وَلِلنَّفْسِ لَمَّا وَطِنَتْ كَيْفَ ذَلَّتْ

Then O, I wonder at the heart! how was its patience? And at the soul, when it was tamed, how did it submit? given in AKB. II. 381, l. 6, though <sup>لَا رِضَ</sup> does not appear there.

P. 1227, l. 5. Lane (p. 2140, col. 3) has "El-Ĥajjāj", a very different person from Al' Ajjāj.

P. 1230, ll. 22-23. Musà was son, and Ja'da daughter, of Hishām Ibn ' Abd AlMalik; and they used to kindle the fire of hospitality (DM).

P. 1231, ll. 13, 15. <sup>أَدِيَّة</sup> is printed by Broch (M. 173, l. 1) and Jahn (IY. 1362, ll. 3, 5), and <sup>يَدِيَّة</sup> by Jahn (IY. 1362, l. 5): but these forms are inconsistent with IY's comment "by restoring the  $\text{J}$ ", which if restored, would make <sup>أَدِيَّة</sup> and <sup>يَدِيَّة</sup>; and with A's explanation "i. e. <sup>يَدِيَّة</sup>", the *pre. n.* in which is *sing.*, not *du.*, as in <sup>أَدِيَّة</sup> and <sup>يَدِيَّة</sup> —l. 20. "a mountain of Tihāma," two nights' journey from Makka (Bk, MI), and the trysting-place of the people of AlYaman (MI)—*Ibid.* Read "Bk"—l. 21. IJ says that <sup>فَعْلَعْلُ</sup> <sup>أَلَمَامُ</sup> with Fatḥ of its initial, like <sup>فَعْلَعْلُ</sup> [370, 385, 671]; and is not of the same crude-form as <sup>لَمَامَتُ</sup> [671], because the augment is not affixed to *quads.* at their beginning, except in *ns.* conformable to *vs.* [331], as <sup>مَدَحَرَجُ</sup> [393] (Bk).

P. 1233, l. 10. *Delete* the stop after "high" l. 17. "hence <sup>شَاءَ</sup>," according to the theory that its  $\text{J}$  is a  $\text{y}$ , not a  $\text{z}$ ; or  $\text{y}$  (Part I, pp. 1203-4) —l. 18. See note on p. 1204 (l. 21)—l. l. Read "letter".

P. 1234, l. 2. "when it is pluralized," i. e. when the *n.* is formed into a lexicological *pl.*, vid. a collective generic *n.* (See note on p. 1204, l. 21).

P. 1235, l. 3. For "the  $\text{y}$ " Jahn (IY. 1363, l. 6) has "the Hamza," an obvious mistake.

P. 1238, l. 1. The reason why [the final Fatha of <sup>فَعْلَعْلُ</sup> and <sup>فَعْلَعْلُ</sup> in] that [*ex.* is [regarded as] virtually separate [from the succeeding  $\text{y}$  and

ى ] is only that pause is allowable between the two words [ <sup>عَمْرٌ</sup> and the con. و , and <sup>جَدَّ</sup> and <sup>يَزِيدَ</sup> ] (Sn). Possibly <sup>جَدَّ</sup>, found should be read for <sup>جَدَّ</sup> and the grandfather of—ll. 22-23. MKh (vol. II, p. 241, ll. 29-30) inserts “or first ل” after “the ع” in l. 22, and “[second]” before “ل” in l. 23; but no support for these additions is to be found in the IA, Aud, A, Tsr, or Sn, or in De Sacy's *Commentaire* (pp. 240-1); nor does MKh give any *ex.* of them, all the *exs.* given by him, as by the other authorities mentioned, being *trils.*, in which no second ل occurs—ll. 24-25. Or a ن of corroboration; though he does not mention that, because it is known from the chapter on the Corroborative ن [610] (Sn).

This refers to such forms as <sup>إِرْضَيْنَ</sup> and <sup>إِرْفَيْنَ</sup>, and <sup>إِخْشَيْنَ</sup> and <sup>إِخْشَيْنَ</sup> where the mobile ى that in the first two *exs.* represents, and in the last two is, the ل of the v., is preceded by a letter pronounced with Fath; but, being immediately followed by the quiescent ن of corroboration, is not converted into ا (pp. 1557—9, 1564): not to such as <sup>أُغْزَوْنَ</sup> and <sup>أُغْزَوْنَ</sup>, or <sup>إِرْمَيْنَ</sup> and <sup>إِرْمَيْنَ</sup>, where the و or ى that is the ل of the v. (pp. 1015, 1564), not being preceded by a letter pronounced with Fath, is not convertible into ا; so that no question of restraining it from such conversion can arise: nor to such as <sup>إِخْشَوْنَ</sup> and <sup>إِخْشَوْنَ</sup>, or <sup>إِخْشَيْنَ</sup> and <sup>إِخْشَيْنَ</sup>, where the mobile ى that is the ل of the v. in their o. f. s. <sup>إِخْشَوْنَ</sup> and <sup>إِخْشَيْنَ</sup>, or <sup>إِخْشَيْنَ</sup> and <sup>إِخْشَيْنَ</sup>, being separated from the quiescent ن of corroboration by the *pron.* و or ى, is converted into ا; but that ا is then elided because of its concurrence with the quiescent و or ى, which is afterwards mobilized because of its concurrence with the quiescent ن (pp. 708, 1012-3).



P. 1239, l. 4. <sup>عَلَوِي</sup> is not expressly mentioned in §. 299, but its analogue <sup>عَدَرِي</sup> is—l. 12. Read “in]”—l. 23. Read “(c)]”—*Ibid.*  
*Cf.* Part I, p. 864, l. 26—p. 865, l. 4.

P. 1241, ll. 1-2. If <sup>فَتَّان</sup> and <sup>عَصَّان</sup> were said, the ن would be there to indicate the *du.*: but see *pp.* 1556-7, 1562-3.

P. 1244, l. 10. “is the د,” as being the second of the two transformables, <sup>ي</sup> and <sup>د</sup>.

P. 1245, l. 1. Read “accounting for”.

P. 1246, l. 19. Read “entitled”.

P. 1247, ll. 12-15.

وَعَيْنُ مَا آخِرُهُ تَدْ زَيْدَ مَا \* يَخْصُ الْأَسْمَ وَاجِبٌ أَنْ يَسْلَمَا

(IM), with <sup>آخِرُ</sup> in the *acc.* as an *adv.* dependent upon <sup>زَيْدَ</sup>, the *pro-ag.* of which is the <sup>مَا</sup> in <sup>مَا يَخْصُ</sup> (Sn). See MKh. II. 243 to the same effect. De Sacy (*Alfiyya*, p. 135) and Dieterici (IA. 373) print <sup>آخِرُهُ</sup>, which seems to embarrass the construction, and obscure the sense.

P. 1249, ll. 22-23. Read “transformable”—l. 24. In <sup>شِدْرَةٌ</sup>, as in <sup>حِيلٌ</sup> (p. 1237), the <sup>ي</sup> is, of course, not convertible into ل.

P. 1250, l. 3. I have not come upon the name of its author (MN)—l. 13. “in its position,” i. e. in <sup>يُسُسَ</sup>, like <sup>سِدْمَ</sup> (*pp.* 946-7, 984).

P. 1251, ll. 20-21. See note on p. 1204, l. 21—l. 22. Sn. IV. 393, l. 17, questions whether <sup>عَفْوٌ</sup> be pronounced with Fath of the initial, like <sup>كَمَلَةٌ</sup> [247], or Kasr, like <sup>قَرَدَةٌ</sup> [235, 237]; but the latter is probably

correct (see note on *l. l.*). In HH. II. 139, *l. 3*, where <sup>ع</sup>ع<sup>و</sup> and ع<sup>و</sup> appear to be misprints for الع<sup>و</sup> and ع<sup>و</sup> respectively, the *pl.* is not mentioned; ع<sup>و</sup> being given as the *fem.*, apparently ع<sup>و</sup>, with Kasr and Damm [of the initial], as ع<sup>و</sup> is there said, on the authority of IAth, to be pronounced—Ibid. ع<sup>و</sup> with triple vocalization of the ع, and quiescence of the ف, as in the KF (Sn)—*l. l.* Consider the vowel of the ق in the *pl.*, for I have not seen any mention of this *pl.* in the KF (Sn). I take it to be Kasr, because فَعْلَة is a well-known broken *pl.* of فَعَلَ (Part I, pp. 897, 900-2); while فَعْلَة, like كَمَلَة [247], is not mentioned among the broken *pls.* of the unaugmented *tril.* [237].

P. 1253, *l. l.* Read نَبِك.

P. 1255, *ll. 9-10*. Because substitution of | for و is more common than for 8.

P. 1257, *l. 7*. For "719" read "724".

P. 1260, *l. 5*, "is formed" from مَقْتَوِي as the context in EM. 133 shows—*ll. 11-13*. In Tsr. 353 "Iamb" is represented by "Abù Bakr," which might stand for IS; and "Th" by "Abu-l'Abbās," which might stand for Mb: but, AUd being a Kūfī, the authorities here mentioned as intermediate between him and F are more likely to have been the Kūfī Th and his pupil Iamb, who is called in NA. 330 "the most learned and excellent of men in the grammar of the KK", than the Baṣrīs Mb and IS. Both Iamb and F were Baghdādīs; and F, being 17 years younger than Iamb, may well have learnt from him, though not expressly mentioned among his pupils in my Chronological List—*l. 14*. Read "(ç)"—*ll. 22-23*. IBr means that سَوَّاهُ is orig. سَوَّاهُ, where the second س and the ه are the first and second ل, respectively.

P. 1261, l. 16. See Part I, p. 1115 (ll. 12-18).

P. 1262, ll. 18-19. (c) and (d) are transposed in Aud. 251. I have followed the order in Tsr. 354, which is obviously more appropriate, because (a) in l. 24 is connected with (d), not with (c)—l. 20. *Dele* “ [below] ”, and after “ *shifted* ” insert “ [711, 713] ”.

P. 1264, l. l. Read <sup>9</sup>سوط —*Ibid. Dele* “ 713 ”.

P. 1265, l. 13. “ it ” refers to “ the pl. ”—ll. 14-15. <sup>9</sup>كوز, pl. <sup>9</sup>كيزان (Jh, MAZ, KF) and <sup>9</sup>اكوّز and <sup>9</sup>كوّزة (Jh, KF), like <sup>9</sup>عود, pl. <sup>9</sup>عودان and <sup>9</sup>عود and <sup>9</sup>عود (Jh). But <sup>9</sup>فعلّة as pl. of the hollow <sup>9</sup>فعل is contrary to the rule laid down by R in Part I, p. 901 (ll. 16-17); and <sup>9</sup>عودّة as pl. of <sup>9</sup>عود with Damm of the initial is not given in Jh, MAZ, or KF under <sup>9</sup>عود itself; while <sup>9</sup>عود printed by Dieterici in IA. 369, l. 13, for the *sing.* of <sup>9</sup>عود should probably be <sup>9</sup>عود with Fath, as indicated here by the author of the Aud.

P. 1267, ll. 1-13. <sup>9</sup>طَيَال and <sup>9</sup>جَيَاد, pls. of <sup>9</sup>طَوِيل and <sup>9</sup>جَوَاد, in which *sings.* the <sup>9</sup> is neither transformed (case a) nor quasi-transformed (case b), are here explained as either anomalous or heteromorphous, the proper *sing.* in the latter case having its <sup>9</sup> transformed, like <sup>9</sup>جَيَد for <sup>9</sup>جَيَوَد and <sup>9</sup>طَاوِل for <sup>9</sup>طَاوِل; or quasi-transformed, like <sup>9</sup>جَوَد —l. 20. Jaww was the name of AlYamāma in heathenism until the Ḥimyarī [King, Ḥassān Ibn Tubba' (MDh)], when he had put to death the woman named AlYamāma, [sister of Rabāḥ Ibn Murra atṬasmī (MDh),] named it after her (Bk). Rabāḥ (MDh. III. 285-6, IKhld. II. 24): Riyāḥ (Tr. I. 772, IBd. 56-8).

P. 1270, l. 3, I. e. "which is pronounced with Fatḥ etc."—*Ibid.* شَاد, aor. يَشَاءُ, each with Fatḥ of the ع, becomes شَا (printed شَائ by Broch and Jahn in §. 727 of the M), aor. يَشَائ [727], by conversion of the و into ا [684, 719]. It sometimes has its ع and ل transposed, as شَاء for شَوَا (like قَالَ for قَوْل), aor. يَشَاء for يَشَوَا (like يَخَاف for يَخُوف), in which case it resembles شَاء wished for شِيَا (like هَاب for هَوَب), aor. يَشَاء for يَشِيَا (like يَهَب for يَهِيَب). But this cannot be the case in p. 250, l. 18, where the ع is expressly said to be guttural; so that شَاء and يَشَاء (thus lithographed in R. 51, l. 15) should be شَا and يَشَائ—l. 20. Read "[receptacle".

P. 1271 ll. 12-13. See p. 1599 (ll. 14-15).

P. 1272, l. 21—p. 1273, l. 17. This passage in A. IV. 385-6 follows "anomalous [685 (case 6, f)] (A)" in p. 1602, l. 17.

P. 1277, l. 3. The Follower (Nw) Abu-lMiḳdām [or Abū Naṣr (IKb, Nw, TH, IHjr)] Rajā Ibn Haiwa alKindī [ashShāmī (Nw, TH) alFilastīnī (Nw, TH, IHjr) or alUrdunnī (Nw), the Jurist (Nw, IHjr), one of the learned (IKhn)], d. 112 (IKb, Nw, IKhn, TH, IHjr). He used to sit with 'Umar Ibn 'Abd Al'Azīz (IKhn)—*Ibid.* I. e. you do not [convert the و into ي, and] incorporate [the preceding ي into it]. Lane's phrase (p. 1811, col. 1) "not having its و incorporated into the ي, so as to become ضَيْن, as it should by rule" is open to the objection that the first letter ought to be incorporated into the second, not the converse [735]—l. 15. Its being diptote is no reason for its exemption from incorporation. Both my copies of the Tsr (pp. 356, 846) have لانه اسم رجل ممنوع الصرف, where either هو (referring to اسم) has slipped out after رجل, or "diptote etc." is meant to be a supplementary explanation of a quality in "name" [140], not a part

of the reason for absence of incorporation—l. 17. Read “a sort” —l. 20. <sup>2</sup>نَهْو with Damm of the ن (Tsr, Sn), says the author of the Tsr; but properly, in my opinion, with Fath of the ن, an intensive form of نَهْو forbidding, and therefore on [the measure of] فَعُول [343] with Fath of the ف (Sn)—l. l. “mobile in the و”, i. e. whose third is a mobile و (Part I, p. 1211).

P. 1278, l. 5. Read “pl.”—l. 15. Put a colon after “meaning” —l. 18. Read “dim.”—l. 23. “مَفَاعِلُ [above]”, here meaning فَعَائِلُ (Part I, pp. 964-6) —*ibid.* I can find no other authority for عَمَائِدُ as pl. of عَمُودُ (Part I, pp. 943, 948).

P. 1279, ll. 3-5. This clause serves to explain why this و may be converted into ي in جَدِيلٌ and أَسِيدٌ notwithstanding that it is strong by reason of its mobility—ll. 16, 18. R draws a distinction between مَرَضِي and مَتَوِي, making conversion preferable in the former; but necessary in the latter, from the intolerable heaviness of double و after a و pronounced with Damm. See pp. 1585, 1660.

P. 1280, l. 13. After “v.” insert “[in the pret.]”—l. 20. <sup>15</sup>أُ is a distinctive pron. [166] (MN)—ll. 21-22. From an ode composed by him when taken prisoner by the Taim of ArRibāb [309, 310], on the second day of AlKulāb (Jsh). AlKulāb is [said by ANB, on the authority of As, to be (Bk)] a water [belonging to the Banū Tamīm (Bk)] between AlBaṣra and AlKūfa (Bk, ZJ, MI), where were the first and second [battles of] AlKulāb, two of their celebrated days (MI). For other verses of this ode see p. 1577 and Part I, pp. 161, 959.

P. 1281, ll. 1-2. Cf. Iāth. I. 468 (note 3)—ll. 1-3. This extract from A. IV. 401 should come immediately after “both ways” (p. 1586,

l. 15); but I have inserted it here partly to avoid repeating it there, and partly to indicate the source of the corresponding passage in Tsr. 356 (847 of my MS)—l. 10. Read “(Tsr)”.

P. 1282, l. 15. The Aud (p. 253), A (vol. IV, p. 403), and MKh (vol. II, p. 248) have <sup>هَرَقَ مَآءُهُ</sup> apparently meaning *whose water pours down*; but Sn objects that, <sup>هَرَقَ</sup> being *trans.*, this phrase should be <sup>هَرَقَ مَآءَهُ</sup> that pours down its water (as I have translated it in the text) or <sup>هَرَقَ مَآءُهُ</sup> whose water is poured down—l. 23. Read “with great”.

P. 1285, l. 3. AlGhamr [without Abu] (J): Abu-n Najm alKilābī (Tsr)—l. 4. Dhur Rumma's mistress Mayya was daughter of Muḳātil, or 'Āṣim, Ibn Ṭalaba Ibn Ḳais Ibn 'Āṣim alMinḳarī (see TSh. 334-5, IKhn. 563), not of Mundhir.

P. 1286, l. 6. <sup>دِيمَ</sup> and <sup>سِدِّ</sup> occur in some of the MSS after <sup>حَيَاضٍ</sup> (MASH), and are given in R. 355 as part of the text of the SH; but are not found in SH. 136, nor in Jrb. 180—l. 10. *Dele* “719”.

P. 1287, l. 14. Read <sup>مُسْرَفَةٍ</sup> —l. 16. After “§. 658)]” put a comma.

P. 1288, l. 12. After “possible” put a comma—ll. 12-13. <sup>تَصَيَّتْ</sup> and <sup>تَقَضَّى</sup> (R. 356, l. 13); but the context shows that their *o. f. s.* (like <sup>أَمَلَاتْ</sup> in l. 10) are required here.

P. 1290, l. 4. M omits <sup>الْكِتَابَ</sup>, which is added by IY and Jrb—l. 5. Put a colon after “(IY)” —l. 12. I. e. of the *pret.* <sup>أَمَلَا</sup> (for <sup>أَمَلَا</sup>); not of the *aor.* <sup>أَمَلَا</sup> (for <sup>أَمَلَا</sup>), as in l. 10.—l. 18. Read “(IY)”.

P. 1292, l. 13. Cf. XCIII. 9-11. (pp. 485, 653). The usual construction <sup>أَمَّا إِلَٰهُمُ فَيَتَّقِيهِ</sup> <sup>وَأَمَّا فَعُلُ الصَّالِحِينَ فَيَأْتِي بِهِ</sup> as for God, he fears Him, and as for the deed of the righteous, he takes example by it would not suit the metre.

P. 1294, l. 6. Read "[below]".

P. 1296, l. 6. Its author is not named (Jsh)—*Ibid.*

قَامَ بِهَا يُنْشِدُ كُلُّ مَنْشِدٍ

(IY. 1372, A. IV. 414), in which version the subject of the verse is not apparent—*Ibid.* <sup>وَأَيَّاصَلَّتْ</sup> (A, Jsh), as in p. 1299 (l. 15)—ll 9-10.

A play on words is perhaps implied here, <sup>بِفَرْقَدٍ مِثْلٍ</sup> meaning <sup>بِمِثْلِ آخِ</sup> because <sup>فَرْقَدٌ</sup> is a calf of a wild cow—l. l. Its author is not named (Jsh). It is cited by S as by a man of Yashkur, but is said [by some] to have been forged by KhA (IY). S (vol. I, p. 300) says of the next verse (in p. 1297, l. 7), that it is by "a man of the Banù Yashkur"; and afterwards says of this verse <sup>وَقَالَ أَيْضًا</sup>, which IY seems to understand as meaning *and the same poet also says*, whereas it may only mean *and a poet also says*.

P. 1297, l. 7. <sup>نَتْمَرَةٌ</sup> (S, R, MN) : <sup>مُتْمَرَةٌ</sup> (M, IY, Jrb, MASH) dried, [an ep. of <sup>أَشَارِيزُ</sup>] meaning *that she lets remain in her eyrie until they dry*, because they are so numerous (IY) that she cannot eat them all—ll. 16-17. Its author is not named (Jsh)—ll. 21-23. Its author is not named (Jsh).

P. 1298, l. 9. On <sup>شَدِيرَةٌ</sup> see Part I, p. 1171 (ll. 2-10)—l. 14 <sup>مَعَزٌ</sup> becomes <sup>مَعَزِيٌّ</sup> when synarthrous or *pre.* or a *voc.* or paused upon.

P. 1299, l. 1. <sup>اَلْبَاقُ</sup> (A. IV. 413), with a dotted غ, i. q. <sup>اَلْكَرَمُ</sup>, as in Al'Ainī and the Msb, the language of which is “Aud <sup>اَلْبَاقُ</sup> [apparently to be read as <sup>اَلْبَاقُ</sup> is <sup>اَلْكَرَمُ</sup>, a foreign word that people use with the ل and ج” (Sn). But the first hemistich is cited in Jh. I. 577 as an *ex. of* <sup>بَاقُ</sup> (with the undotted ع) i. q. <sup>شَرَفُ</sup> and <sup>كَرَمُ</sup>.

P. 1304, l. 2. Read “(Tsr)”—l. 13. Read “Ibn” for “Abn”—l. l. “inseparable” is meant to exclude the و of the *perf. pl. masc. nom.*, which, on elision of the ن [110, 234], is at the end of the n.

P. 1307, l. 9. This is an explanation of the meaning (l. 8), not of the construction, because it makes <sup>طُوبَى</sup> a direct *obj.* of <sup>اَصْبَحْتَ</sup>; whereas, in the *acc.*, it is an unrestricted *obj.*, i. q. <sup>طَيِّباً</sup>, governed by <sup>طَبَّتْ</sup> *Mayst thou be happy!* necessarily suppressed [41]—l. 13. <sup>طُوبَى لَهُمْ</sup> is *enunc.* of [ <sup>اَلَّذِينَ</sup> in the preceding words] <sup>اَلَّذِينَ اٰمَنُوا وَعَمِلُوا الصَّالِحَاتِ</sup> XIII. 28. *They that have believed, and wrought good works* (K, B)—l. 16. With <sup>طُوبَى</sup> in the *nom.* the ل denotes *deserving* or *quasi-ownership* [504], the sense being *Happiness is due to thee, or May happiness belong to thee!*—l. 17. “explanation” of the *ag.* here, as in <sup>تَبّاً لِّزَيْدٍ</sup> [504]; and of the *obj.* in <sup>سَقِيّاً لَكَ</sup> [41, 504].

P. 1310, l. 11. *Dele* “ [above] ”—l. 16. Read <sup>خَوَاتِمُ</sup>.

P. 1311, l. 12. In the text of M on §. 686, as printed by Broch and Jahn, between <sup>وَضَوِيرِبٍ</sup> and <sup>تَصْغِيرِ ضِرَابٍ</sup>, I insert <sup>وَضَوِيرِبٍ</sup> as evidently intended, if not actually written by Z—Ibid. This *ex.* <sup>وَضَوِيرِبٍ</sup> presents a difficulty, because the و here is substituted not for tho ا of <sup>ضَارِبٍ</sup>, as Z seems to make out, but for the ا of <sup>غِيَرَابٍ</sup> (p. 1315, ll. 18-19); while



its substitution for this <sup>ي</sup> cannot be explained, according to the rules given in this section, since in the *dim.* this <sup>ي</sup>, i. e. the first <sup>ي</sup> in <sup>يُفِيدُ</sup> (o. f. of <sup>يُفِيدُ</sup>), is not quiescent (p. 1301, l. 8, and p. 1315, ll. 12-15). The rule stated by R, however, in Part I, p. 1207, ll. 13-19, will account for it—l. 15. IY apparently regards <sup>أَدَمَ</sup> as <sup>أَفْعَلُ</sup>, orig. <sup>أَدَمَ</sup> (p. 974), its second Hamza being converted into <sup>ا</sup> in the *sing.* (pp. 964, 1184, 1253); then reappearing in the o. f. s. of the *pl.* and *dim.*, and there converted into <sup>و</sup> (pp. 973-4). But, if so, <sup>أَدَمَ</sup> and <sup>أَدَمَ</sup> are *exs.* of conversion of Hamza (not <sup>ا</sup>) into <sup>و</sup>. If on the other hand, he means that the <sup>ا</sup> converted from Hamza in the *sing.* is converted into <sup>و</sup> in the *pl.* and *dim.*, his assertion about “the combination of two Hamzas” has no foundation. Z, in citing these two *exs.*, may regard <sup>أَدَمَ</sup> as <sup>فَاعِلُ</sup>, for <sup>أَدَمَ</sup> (p. 974); or as <sup>أَفْعَلُ</sup>, orig. <sup>أَدَمَ</sup> [above], then <sup>أَدَمَ</sup> (pp. 964, 1184, 1253): but in either case he holds that the <sup>ا</sup> second is converted into <sup>و</sup> in the *pl.* and *dim.*; so that, in his view, there is no “combination of two Hamzas,” and the obligatoriness of the substitution must be otherwise explained. See Part I, pp. 991, 1198-9, 1203, 1208 on the latter case; and p. 1207, ll. 12-18, on the former, the <sup>ا</sup> of <sup>فَاعِلُ</sup> being treated as *aug.*, like that of <sup>طَابَقُ</sup> (Part I, p. 971), though <sup>فَاعِلُ</sup> here is foreign—l. 21. In the two *exs.* given (ll. 19-20) the <sup>ا</sup> is third. As to the <sup>ا</sup> fourth see Part I, p. 1326 (l. l.)—p. 1329 (l. 4).

P. 1312, l. 4. After “explained” R (p. 357, ll. 16-17) adds “in the chapter on the Relative Noun and the chapter on Transformation,” referring to §§ 300 (pp. 1324-9), 719 (p. 1563). In the R the chapter on Transformation precedes that on Substitution. Cf. §. 684 (p. 1241, ll. 5-12).

P. 1314, l. l.—p. 1315, l. 1. This explanation probably applies to the pronunciation described in (e) as well as that mentioned in (h).

P. 1316, ll. 7-9. <sup>نَهْوٌ عَنِ الْمَنْكَرِ</sup> is the material part of this *ex.*, and the SH gives no more; while the M and R prefix <sup>وُ</sup>, after which the IY and R insert <sup>أَمْرٌ بِالْمَعْرُوفِ</sup>.

P. 1317, l. 18. <sup>شُدِي</sup> (D, in both *eds.*, pp. 186, 116) : <sup>شُدِي</sup> (CD. 237). There seems to be no object in alleviating the Hamza here—l.

19. Read “*dims.*”—ll. 21-23. Its *dim.* is <sup>شُدِي</sup> (Jh, KF), not <sup>شُدِي</sup> (KF) : do not say <sup>شُدِي</sup> (Jh).

P. 1319, l. 2. Read <sup>بُيُوت</sup> —l. 6. Abu-l’Ulā Ibn Ibrīs Ibn Muḥammad IBN Mūsā alAnṣārī alKurtubī, a Grammarian, Philologist, and Reader (*d.* 647). He dwelt at Sabta (Ceuta), and lectured there; and was celebrated for his accomplishments and learning (BW).

P. 1320, l. 6. “according to most,” while some hold that the <sup>م</sup> in <sup>فَم</sup> is a *subst.* for <sup>س</sup> (*p.* 1323, l. 12, and *p.* 1326, ll. 1-2).

P. 1324, ll. 10-14. As to the [*n.*] *pre.* to the <sup>ي</sup> of the 1st *pers.* there are four opinions, (1) that it is *infl.*, in the three cases, with assumed vowels [129]; which is the opinion of the majority: (2) that it is *infl.*, in the *nom.* and *acc.*, with an assumed vowel; and, in the *gen.*, with an apparent Kasra [displacing the Kasra of affinity (Sn)]: which is preferred by IM [129] in the Tashīl: (3) that it is *uninfl.*; which is held by Jj [159] and IKhb: (4) that it is neither *infl.* nor *uninfl.*; which is held by IJ (A): and, according to this, when you say <sup>غُلَامِي حَاضِرٌ</sup> *My manservant is present*, <sup>غُلَام</sup> is [parsed as] an *inch.*, in the place of a *nom.*, since constructive inflection is not peculiar to the *uninfl.* (Sn). But both of these [last] two opinions are plainly weak (A. III. 4-5).

P. 1326, l. 3. None of the three theories in  $\beta-\delta$  (pp. 1326-1328) accounts for the mobilization of the second letter in *فَمَوَانٍ*; unless we assume that the rule prescribed for the *rel. n.* *فَمَوِيٍّ*, like *دَمَوِيٍّ* (Part I, p. 1365, l. 4-p. 1366, l. 1), extends to the *du.* also: and the most satisfactory theory, therefore, seems to be the one propounded by IJ (p. 1328, ll. 7-10), and apparently adopted by R (p. 1329, ll. 8-9)—ll. 21-23. The difference between the two opinions is that *فَمَوَانٍ*, according to Akh, is *فَلَعَانٍ*; and, according to S, is *فَعَعَانٍ*.

P. 1327, l. 3. "resemble the aprothetic *ns.*" in being *infl.* with vowels (Part I, p. 21, ll. 21-22). A single letter being unable to support the inflection (p. 1323, ll. 22-24), a second is appended, on which it may rest, as in *دَمٌ* —l. 10. Put a comma, instead of a full stop, after *ل* —l. 19. See S. II. 79 (l. 18) 80 (l. 3). Some extracts from this passage are given in §. 306 (p. 1364, l. 21—p. 1365, l. 1) in combination with R. 130, ll. 8-9.

P. 1331, ll. 5-13. Cf. the explanation given by A in §. 751 (pp. 1791-2).

P. 1332, l. 15. Both my copies of the Tsr (p. 362, l. 2, and p. 859, ll. 15-16) have "a *ب* does not precede it," an obvious mistake.

P. 1333, l. 4. For "taken" R. 359, l. 3, has "derived," which seems to be less appropriate (cf. p. 1299, ll. 4-8)—ll. 14-15. Cf. p. 329 (ll. 19-21)—l. 17. Abù 'Amr Ibn Al'Alà (IY. 13791 l. 12)—l. l. Abù 'Amr ashShaibānī (R. 359, l. 4). It looks as if there were some confusion here between the two Abù 'Amrs. Perhaps R wrote "Abù 'Amr," meaning IAl (Prefatory Note to the Abbreviations of References); and some injudicious copyist inserted "ashShaibānī."

P. 1334, ll. 15-16. *أَبْنَاهُ*, We saw him (R. 359, l. 9).

P. 1335, l. 1. شَاتَهَا (M, IY. 1379) : سَرَبَهَا her flock (A. IV. 418)—l.

2. مَحْيَا (M, according to both Broch and Jahn) : مَحْيَا (A), his saying دُونَ مَحْيَا جَدِيدَهَا being perhaps a [prepos.] d. s. to [the indet.] نَفْسًا [78], i. e. (in the state of their being) below (the quantity wherein was) the life of her neck, meaning of herself (Sn), i. e. not enough to keep her alive, where "their" refers to the "gulps," and "her" to the "sheep"; while, in the version with سَرَبَهَا for شَاتَهَا (Note on l. 1), "their neck" and "themselves" and "them alive" should be read, the pron. referring to the flock.

P. 1337, ll. 4-5. In this text all that is given in IY. 1380, l. 6, is مِنْ لَدُنْهُ, which may be meant for XVIII. 2. [205], as was assumed in §. 671 (p. 1102). The rest of the text is taken from Jrb (p. 183, ll. 3-4, of my MS)—ll. 19-21. اَيْم is the serpent (Jh). Jh says in the Ṣaḥāḥ (Sn), ISk says that its o. f. is اَيْم, which is abbreviated, like لَيْم and لَيْم, and لَيْم and لَيْم [251] (Jh, Sn); and what he transmits from ISk is implied by the wording of the KF (Sn), which has "اَيْم, like كَيْس [251], is . . . . the serpent, white and slender, or general, like اَيْم with Kasr, pl. اَيْم," where "like كَيْس" is taken by Sn to imply that اَيْم is sometimes abbreviated into اَيْم, like كَيْس into كَيْس [251]—l. l. For the first "what" read "which."

P. 1338, l. 9. Dele "262".

P. 1340, l. 2. Put a comma, instead of the full stop, after ت — l. 17. فَاِنَّ (IY, Aud, MN) : رَاَيْتُ (IK, Ahl. 185). تَضَائِقُ (IY, MN, Tsr), a pret. v. (MN) : تَضَيَّقُ (IK, Ahl), for تَتَضَيَّقُ [757]—l. 18.

This looks like a transposition (Part I, pp. XXXVI—IX), properly *تَضَيَّقَتْ عَنْ تَوَاجِعِ الْإِبْر* or *تَضَيَّقَ* that have been, or are, too narrow for the entrance of needles.

P. 1341, l. 3. One of the nobles of the Banū Rabī'a Ibn 'Āmir; and one of "those whose hearts are conciliated" [Kur. IX. 60]; and a chief among his people, clement, intelligent (AGh). He submitted to the Apostle of God, and became a Muslim; and then apostatized, and joined Kaṣar [below]; but afterwards returned, and [again] became a Muslim (IKb). And [IKb says that (Is)] 'Umar made him governor of Ḥaurān [a country in Syria (Bk)], where he died (IKb, AGh, Is). Kaṣar [Cæsar] is a foreign name, being the royal title of the Kings of the Greeks, as Tubba' is for the Arabs, Kisrā [Chosroes] for the Persians, and AnNajāshī [the Negus] for the Abyssinians (Jk).

P. 1343, l. 19. After this text IY adds "the poet says

فَإِنْ تَهْدِمُوا بِالْفَدْرِ دَارِي فَاتَهَا • نَرَاتُ كَرِيمَ لَا يُبَالِي الْعَوَاقِبَا

Then, if they pull down my house by treachery, verily it is a noble heritage that recks not of consequences"—Ibid. Read "orig. دَرَاتُ".

P. 1344, l. 2. Read تَلَانٌ.

P. 1345, l. 2. For "is" read "as."

P. 1347, l. 12. It is *rad.* as being a *subst.* for the ل, and *aug.* as being a coordinative; but, even in the latter case, is *quasi-rad.* as occupying the place of the third *rad.* in جَذَعٌ and قَتْلٌ (ll. 16-17).

P. 1348, l. 2. Shu'aib was one of the Prophets (KF). The Prophet Shu'aib, says Thi, is Shu'aib Ibn Mik'īl Ibn Taskhar [below] Ibn Madyan Ibn Ibrāhīm alKhalil; and, says IKb, the paternal grandmother of the mother of Shu'aib was daughter of Lot. [But "of the

mother" is omitted in IKB. 21 and Tr. I 365.] And, says Thi, Shu'aib was called <sup>خَطِيبُ الْأَنْبِيَاءِ</sup> *The Preacher, or Orator, of the Prophets* [from the beauty of his appeal to his people (K, B on VII. 83), who were users of short measures and weights (K)]. And he became blind at the end of his life. AsSam'ānī says that the grave of Shu'aib is at Hittin, which is a town on the shore of Syria; and this, which AsSam'ānī says, is notorious, well known to the inhabitants of our countries. And upon his grave is a building, which is consecrated to religious uses; and people repair to it from distant places, to visit [it], and obtain a blessing (Nw). B. VII. 83. gives "Yasjur" for "Taskhar" [above]—l. 5. These verses are attributed by Jhz, Kl, and H to Abu-l'Amaithal 'Abd Allāh Ibn Khālid. And <sup>عَمِيلٌ</sup> occurs in the language with various meanings, among them the *huge lion* and the *noble chief* (AKB)—ll. 8-9. The correct version is [the one here given, which is] that of Jhz, with <sup>كَالْتَلَجِ</sup> in place of <sup>كَالْمَاءِ</sup> [in the first hemistich]; and with the second hemistich thus [worded, i. e. as in l. 9]: and so Z quotes this verse in the *Mustakṣa* [on Proverbs (HKh)]; but he quotes the first hemistich thus

فَقَالَتْ لَنَا ثَنَتَيْنِ كَالْتَلَجِ مِنْهُمَا

and she said to us two (words, one) of which was like snow, which is more appropriate to what H says [in ll. 16-18] (AKB). Both eds. of the D (pp. 119, 72) have

فَكَأَمَّتْهَا ثَنَتَيْنِ كَالْمَاءِ مِنْهُمَا \* وَآخَرَى عَلَى لَوْحٍ آخَرٍ مِنَ الْجَمْرِ

And I spoke to her two (words, one) of which was like water, and another hotter than live coal upon thirst, or and another upon a thirst hotter than live coal, where Thorbecke prints <sup>أَخْرَى</sup> *آخر*, while the Constantinople ed. gives no vowels; but neither of these versions yields so clear

a sense as those of Jhz and Z above—l. 15. Read “which”—l. 19. Read “holds”.

P. 1350, l. 12. For “above” read “below”.

P. 1351, ll. 13-14. Jh. II. 576 has ʾ for ʾ, and ذِيَّة for ذِيَّة. Lane (p. 990, col. 1) has “and replace it by ʾ”, and “كَانَ ذِيَّةً وَ ذِيَّةً” but the quiescence of the ʾ is unaccountable in the first ذِيَّة, on which there is no pause; and doubtful in the second, because it is unusual to give the pausal form at the end of an *ex.* where pause is not in question. In an actual phrase, no doubt, ذِيَّة would be repeated [227]; but repetition is unnecessary when the object is to show merely the form, not the construction.

P. 1352, l. 10. سَدِيسَة is *dim.* of سَدِيسَة, and سَدِيسَة of سَدِيسَة (Part I, p. 1223)—l. 20. Its author is not named (Jsh)—l. 21. مَسْعُود (R. 360): مَسْعُود (M).

P. 1354, l. 16. “They” refers to ذَعَالِب and ذَعَالِت (not ذَعَالِت and ذَعَالِت).

P. 1355, ll. 10-11. This is the “verse of Jereer” alluded to in Lane (p. 2644, col. 3, under لَبِث).

P. 1356, ll. 6-7. Abū Wajza (TSh, KA, IHjr, AKB) Yazīd Ibn ‘Ubaid (TSh, KA, AKB), or Ibn Abī ‘Ubaid (KA, AKB), as Sa’dī alMadanī (IHjr), the Poet (TSh, IHjr, AKB), Traditionist (TSh, AKB), and Reader—so says Sgh in the ‘Ubbāb—is said, by IKb in the TSh, to have been (AKB) of the Banū Sa’d Ibn Bakr Ibn Hawāzin, foster-brothers of the Apostle of God [Part I, p. 310 and Note] (TSh, AKB), and to have (AKB) died [at AlMadīna (TSh, AKB)] in the

year 130 (TSh, IHjr, AKB). But I say that he was of the Banū Sulaim, and only grew up among the Banū Sa'd (AKB), to one of whom his father had been sold as a slave (see the whole story in KA. XI. 79)—l. 9. This verse is compounded of two hemistichs of two verses; but occurs thus in the Ṣaḥāḥ of Jh, who is followed by R and others (AKB)—l. 11. Read "*time of (the)*"—ll. 20-21. See p. 839 (ll. 19 20).

P. 1357, l. 7. Read "*woof*"—l. 12. For "349" read "697"

(p. 1398). In §. 349 (p. 1679; ll. 17-18) the *pass. aor.* تَهْرَقُ, with Fath of the *ر*, is from هَرَقَ [697]; and, with quiescence, is from هَرَقَ [382, 679]. This distinction is not noticed by AdDasūḳī probably from inadvertence, because his position that تَهْرَقُ, being *pass.* of a singly *trans. v.*, is *intrans.* (DM. II. 142, ll. 11-12), in no way depends upon it, since هَرَقَ and هَرَقَ have the same government. In Amr. II. 139-40 also, هَرَقَ is the only form mentioned—l. 15. نَبِيَّاتُ وَالْأَمْرَ أَلَحَّ [60] is by Ṭufail [Ibn Ka'b (ID)] alGhanawī (K on I. 4), an elegant ancient poet (ID). He was [Abū Ḳirān (KA)] Ṭufail [Ibn 'Auf . . . . . Ibn 'Auf (KA, AKB)] Ibn Ka'b alGhanawī a heathen (TSh, KA, AKB) poet (KA, AKB), said to be one of the most ancient poets of Ḳais (KA). IKb says in the TSh that (AKB) he was the best describer of horses among the Arabs (TSh, KA, AKB), and was called in heathenism الْمُحَبِّرُ The Beautifier [below] from the beauty of his poetry (TSh). As says that he was named طُفَيْلُ الْخَيْلِ the Ṭufail of Horses from the frequency, and الْمُحَبِّرُ [above] from the beauty, of his description of them (AKB). Abū Dulaf Ḥāshim Ibn Muhammad alKhuzā'i informed me that IAAs said to him "My uncle [Ās] told me that Ṭufail was senior to An Nābigha alJa'dī, no champion [poet] in Ḳais being more ancient than he; and that Mu'āwiya used to say



'Leave me Tufail, and say what ye will about the other poets' " (KA). IATH mentions that this Hāshim Ibn Muḥammad was appointed governor of AlBaṣra in 305.

P. 1358, l. 12. Its author is not named (Jsh). But Lane (p. 947, col. 3) says that it is by Jamīl—l. 13. Read " (M, R) ".

P. 1361, l. 17. The reference is to p. 1362 (ll. 19-24). On the ! in this line see p. 1362 (ll. 24-25).

P. 1363, l. 4. Read "the [last] ة"—l. 22. Read " [with ى in continuity] ".

P. 1365, l. 16, and P. 1366, l. 3. <sup>نَعْمُوتٌ</sup> printed by Fleischer (B on II. 249, 257) should evidently be <sup>نَعْمَاوَتٌ</sup>.

P. 1367, l. 6. From the same poem as verses in Part I, p. 366, and Part III, p. 388.

P. 1368, l. 14. <sup>حَكِيمَان</sup> (R. 361, l. 7) an evident misprint.

P. 1370, l. 2. Read "seeled"—l. 3. This ex. in M. 176, l. 5, follows <sup>إِصْطَبِرَ</sup> (p. 1369, l. 9).

P. 1371, l. 2. After "when" insert "not"—l. 17. The "incorporative conversion" is not the conversion of ت into د, which we are discussing, this being independent of incorporation, as is seen in <sup>إِذْذَكَرَ</sup> and <sup>إِزْدَانٌ</sup>; but is the subsequent conversion of one approximate into the other, e. g. of ذ into د in <sup>إِذْذَكَرَ</sup>, or of د into ذ in <sup>إِذْذَكَرَ</sup>, this conversion being a necessary preliminary to incorporation [735].

P. 1372, l. 13. Cited by Ks (Jh). The verse before it is given in Part I, p. 1463 (l. 21)—*ibid.* <sup>لَا تَحْسِبِنَا</sup> Be sure thou do not detain us, but in Jh's version <sup>لَا تَحْسِبَانَا</sup> (MN)—l. 21. A Convert (Is),

heathen-Islāmī (TSh). An [early (Is)] poet (KA, Is) and cavalier, prominent among the poets of the Umawī dynasty (KA). It is said that Kurā' was his mother, his father's name being Suwaid or 'Amr. He courted the mother of Jarīr, the poet; and afterwards lived to be judge between Jarīr and AlFarazdak (Is)—l. 23. <sup>أَنْزَجِرْ</sup> (B on L. 23, MN): <sup>أَنْزَجِرْ</sup> (Jh), which in this section is more appropriate. Is. II. 347 has <sup>أَنْزَجِرْ</sup>, which may be <sup>أَنْزَجِرْ</sup> *I shall be chidden* or <sup>أَنْزَجِرْ</sup> *I will chide (thee)*—ll. 23-24. Cited in B (not K) on L. 23. [193, 233, 649] as an *ex.* of dualization of the *aq.* treated as equivalent to repetition of the *v.*

P. 1375, l. 10. Derenbourg (S. II. 342, l. 8) prints <sup>عَلَجْ</sup> and <sup>عَفَجْ</sup>, and similarly Lane (p. 369, col. 1) prints <sup>عَفَجْ</sup> and <sup>عَفَجْ</sup>; but Broch (M. 176) and Jahn (IY. 1276, 1390) omit the *Tashdid* (see p. 1701, l. 19—p. 1702, l. 2.)—l. 12.

Hanzala (Part I, p. 187A)

Mālik

Dārim

Jarīr

Fukaim

P. 1376, l. 11. <sup>فِي</sup> in here is abstractive (Part I, p. XLI, ll. 9-20), the sense being that *the camels' tails were so stiffened by dung and urine, which had dried upon them in the heat of summer, that they stood up straight like the horns of the mountain-goat*—l. 18. <sup>يَا رَبِّ</sup> *O my Lord* (Jh, MN, Jsh), so recited by IM in the CK (MN); or <sup>يَا رَبِّ</sup> (MN, Jsh), recited by Z (MN), IH, Jrb, and A—ll. 18-19.

MD says "Abu-IGHūl recited to me these verses by one of the inhabitants of AlYaman" (MN).

P. 1377, l. 9. Its author is not known (Jsh).

P. 1378, l. 6. A great tribe of Ma'add; or, it is said, of AlYaman (LL). IKb mentions (p. 31) Kuḏā'a Ibn Ma'add, who went over to Himyar, and are reckoned of AlYaman; and (p. 51) Kuḏā'a Ibn Mālik Ibn Himyar—l. 20. <sup>صَقَر</sup> printed by Fleischer in B. II. 115, l. 1, should apparently be <sup>صَقَر</sup>.

P. 1379, l. 20. Or fifth or sixth, as <sup>مَصَالِقُ</sup>, pl. <sup>مَصَالِقُ</sup> [below].

P. 1381, l. 4 I have transferred the latter paragraph (on <sup>س</sup> quiescent before <sup>د</sup>) of M on §. 695 to §. 696, and amalgamated it with what M there says (on <sup>ص</sup> quiescent before <sup>د</sup>), because SH treats these two subjects together—ll. 10-11. <sup>يَزْدَر</sup> and <sup>يَسْدَر</sup> printed by Broch in M. 177 (l. 1), should be <sup>يَزْدَر</sup> and <sup>يَسْدَر</sup>, as given by Jahn in IY. 1391 (l. 16)—l. 13. Read <sup>سَدَر</sup>—ll. 18-21. The absence of an intervening vowel, "when the first is quiescent," makes the transition more abrupt—l. 21. For the reason of the impossibility see p. 1753 (ll. 24-25).

P. 1382, ll. 10-11. See P. XXIII. 114, Md. II. 119.—ll. Read <sup>خَيْر</sup> and <sup>مَتِين</sup>.

P. 1383, l. 15—p. 1384, l. 3. There is a hiatus, in my MS (p. 185, l. 4) of the Jrb, between "recoils somewhat from the <sup>ص</sup>" and "so that the <sup>ج</sup> and <sup>د</sup> coalesce". I have ventured on attributing to Jrb so much of the context interposed by IY, whose argument he is here borrowing with some abridgment, as is necessary to re-establish the connection between these two clauses.

P. 1384, l. 16. <sup>يَسْدَلْ</sup> given by Jahn (IY. 1393, l. 1) is a misprint.

P. 1385, ll. 9, 10. <sup>ص</sup> simulating the sound of <sup>ج</sup> is written as (1) <sup>ج</sup>, e. g. in my MS of the Jrb (p. 185, l. 10), which here has <sup>يَزْدُقْ</sup> and <sup>يَزْدِلْ</sup>: (2) <sup>ص</sup>, e. g. in R. 363, l. 14, which has <sup>مَصْدَرْ</sup> (for <sup>مَصْدَرْ</sup> in p. 1382, l. 5); and similarly in M. 177, l. 8, SH. 142, l. 5, and IY. 1393, l. 6, which have <sup>مَدَرْ</sup> and <sup>مَدَقْ</sup> (for <sup>مَدَرْ</sup> and <sup>مَدَقْ</sup> in p. 1386, ll. 14-15): (3) <sup>ص</sup>, e. g. in IY. 1463, l. 3, which has <sup>مَصْدَرْ</sup> and <sup>يَصْدَقْ</sup> (as in p. 1718, l. 1). I have throughout adopted the third notation, because obviously the clearest.

P. 1386, l. 9. Read "accordingly"]".

P. 1387, ll. 17-19. The outlet of <sup>ش</sup> and <sup>ج</sup> is the middle of the tongue, and the opposite part of the palate (p. 1707), its upper end being towards the tip, and lower towards the root, of the tongue; while that of <sup>ج</sup> is between the central incisors and the tip of the tongue (p. 1710): but IY here makes the latter outlet extend so far inwards as to impinge upon the upper end of the former—l. 21. For "likely" read "like".

P. 1388, l. 18. The "two causes" are (1) covering and (2) community with <sup>ج</sup> in outlet and quality (sibilance), both found in <sup>ص</sup>, but only the second in <sup>س</sup>, and an approximation to part of the second in <sup>ش</sup> and <sup>ج</sup>.

P. 1390, l. 5. Read "as <sup>فَصَبْعْ</sup> i. q. <sup>فَصَبْعْ</sup> (A)"—l. 17. And for <sup>خ</sup> (pp. 1194-5).

P. 1391, l. 1. Read <sup>س</sup>س —ll. 18-20. This is the version actually given in A IV. 414; but I have substituted the other (ll. 16-17 and 22-23), for a reason which appears to me conclusive (p. 1392, ll. 2-5)—l. 21. To avoid useless repetition, A's saying here quoted is transferred from No. 20 below (p. 1392, l. l.) to §. 695 (p. 1378, ll. 11-12, and p. 1379, l. 3).

P. 1392, l. 20. Read "Substitution."

P. 1393, ll. 13-14. Sn. IV. 417, l. 8, has "of the ل for the س," an obvious misprint.

P. 1396, l. 9. The extracts from the SH in this section are taken partly from the dissertation on the Unsound and the Sound (SH. 6), and partly from the chapter on Transformation (SH. 111).

P. 1397, ll. 12-14. Elision is regarded by IH as a mode of transformation (Cf. p. 1396, ll. 6-8), but by Z as a distinct process (see p. 1441, l. 2). A word may be described as transformed, i. e. altered in form (p. 1441, l. 3), by elision of a letter; but the letter elided can hardly be so described, since elision makes its form disappear altogether.

P. 1398, l. 7. Apparently from the same poem as verses on p. 715 and Part I, p. 155.

P. 1401, l. 18. Approaching to the sound of "a" in our word "ball" (Lane, p. 2350, col. 2), or rather "bawl," in order that the "a" may be followed by a "w", as the Fatha on the ل in <sup>مَلَا</sup>مَلَا is orig. followed by a و (in <sup>مَلَاو</sup>مَلَاو).

P. 1403, l. 16. "[672]". See p. 1116 (ll. 18-21) —*ibid.* Read "quin."—l. 23. *Dele* the first "in".

P. 1404, l. 12. Read "and".

P. 1405, l. 21. Read "[named (R, Jrb)]".

P. 1408, l. 10. And <sup>س</sup>س [187, 198, 640].

P. 1409, l. 21. "of <sup>حَيَوَان</sup>حَيَوَان" and <sup>حَيَوَان</sup>حَيَوَان (p. 1547).

P. 1410, l. 8. Read "they substitute"—l. 12. <sup>يَن</sup>يَن (M, IY, SH) : <sup>يَن</sup>يَن with Fath of its first, and quiescence of its second (Bk) : <sup>يَن</sup>يَن

*Yayan*, [with its second] mobilized (KF)—*l.* 14. a valley between *Dāḥik* and *Duwaiḥik* (MI, KF), which are two hills (MI)—*l.* 1. *ذُرُ الْجَدَّةِ* with Fath or Kasr of its initial is a place wherein was a battle (Bk. 187, 234)—*Ibid.* *ذِي الْجَدَّةِ* (Bk 187) : *ذِي الْجَدَّةِ* (T. 90, IY. 1396) with Kasr, which is the well-known version (T).

*P.* 1411, *l.* 11. “one word only,” i. e. *أَوَّلُ* and *يَدْنِي* [above]—*l.* 16. “together with” (مع in R. 296, *l.* 16) means “which is here tolerated because of”—*l.* 20. This “cause” is the quiescence of the first *و* in *أَفْعَلُ* from *وَوَلَّ*.

*P.* 1414, *ll.* 17-18. R inserts this clause to preclude the idea that their *ع* may be a *ي*, and their *ل* a *و* (as apparently, though not really, in *حَدْرَانِ*, in which case their *ل* would be *orig* *ي*).

*P.* 1416, *l.* 17. “[quiescent]”. See *p.* 246, *l.* 18.

*P.* 1418, *ll.* 9-10. “what we have said” on *p.* 1416 (*ll.* 15-18).

*P.* 1420, *l.* 13. Read “[although]”—*ll.* 20-21. Cf. Part I, *p.* 1356, *l.* 6.

*P.* 1421, *l.* 8, and *p.* 1422, *l.* 2. *Delete* the comma after “685”.

*P.* 1425, *l.* 1. “therefore,” i. e. because the *ع*, which is now initial, is no longer quiescent.

*P.* 1426, *l.* 4, “the reason for elision is weak,” being merely a superficial resemblance to *يَوْعِدُ*, since *يَوْعِدُ*, not being an *inf. n.* [331], is not conformable to the *v.* (see *p.* 1421, *ll.* 5-8).

*P.* 1427, *l.* 10. Read “word”—*l.* 18. Read “formations”—*ll.* 21-23. Cf. *p.* 1219 (*ll.* 24-25).

*P.* 1428, *ll.* 7-8 and 19-20. Cases (*b*) and (*c*) overlap here. Only two cases are distinguishable, vid. where the second *و* is (*a*) not a letter of prolongation, or (*b*) not converted from an *aug.* letter—*ll.* 23-25. R objects to IH's condition here; but employs it himself,

for the sake of convenience, on p. 1656 (l. 21), where it is not inconsistent with his present rule, since the second , if mobile, is obviously not a letter of prolongation.

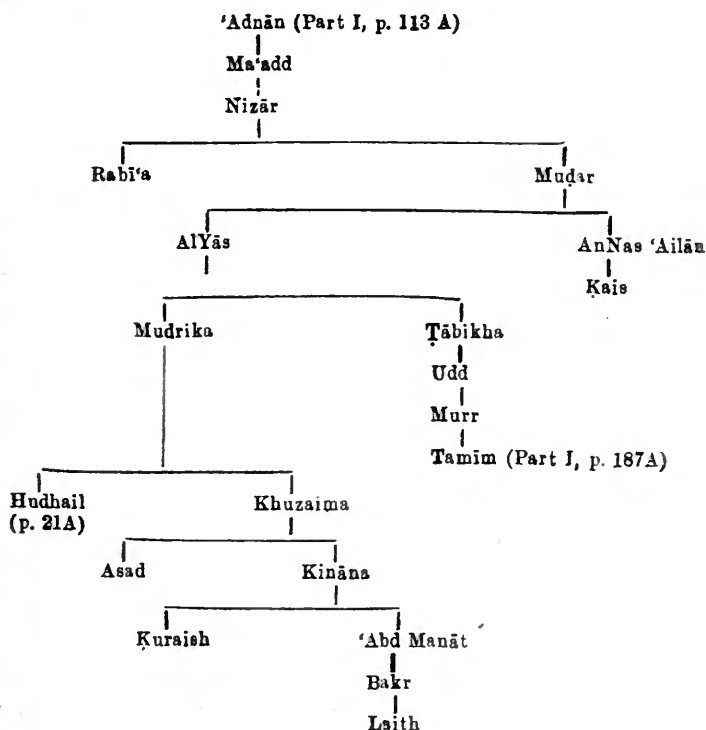
P. 1431, 10. *Dele* the full-stop after "such".

P. 1432, l. 19. Read "Kasras".

P. 1433, ll. 14, 23. The Hījāz [or AlHījāz] is an extended mountain that forms a barrier between the Ghaur [Lowland] of Tihāma and [the Highland of] Najd (MI). Cf. the verse on p. 386 of Part I.

P. 1434, l. 16. I insert *ج* before *ظ* in R. 304, l. 6 ( *ج ظ* ).

P. 1435, l. 8. I. e. others than the Hījāzis (pp. 11-12). BY (p. 46, l. 2) says that the Hījāzis are "Kuraish and [other descendants of] Kināna, in whose *dial.* the Ḳur was revealed"; and that the others are "Tamīm, Ḳais, and Rabī'a," thus omitting Hudhail and Asad.



P. 1436, l. 5. Read "703". See p. 1448.

P. 1437, ll. 17-19. Cf. pp. 1275 (l. 8)-1276 (l. 7)—l. 19. See pp. 1338-42, 1431—l. 20. See pp. 1757-9.

P. 1438, l. 9. See p. 1339 (ll. 9-13).

P. 1440, l. 15. See p. 934 (l. 15)—l. 17. See p. 935 (ll. 15-19).

P. 1441, l. 2. See Note on p. 1397 (ll. 12-14)—ll. 18-22. Cf. p. 1509 (ll. 20-21).

P. 1442, ll. 15-16. In *الذي ثبت علة قلب ما هو ادوى منه بالقلب* (R. 306, l. 10), after *علة*, I insert *قلبه لعدم*, as apparently required by the context, but inadvertently omitted by the copyist or lithographer in consequence of its juxta-position with *قلب*—ll. 18, 21. The rule may conveniently be thus stated:—When the *ل* is a mobile *و* or *ى*, and therefore potentially convertible into *!*, then, whether it be actually so converted, as in *رَوَّى* and *كَوَّى*, because preceded by Fatha, or be debarred from such conversion, as in *طَوَّى* and *حَبَّى* because not preceded by Fatha, the *ع*, even though mobile and preceded by Fatha, as in all four *exs.*, is not converted into *!*, in the former case, because its conversion would involve two consecutive transformations; and, in the latter, because, when the *ل*, which, as being "at the end," is more convertible, finds itself debarred from conversion, then *a fortiori* the *ع*, which, as being only "near the end," is less convertible, cannot be converted. Cf. pp. 1243, 1626, 1639.

P. 1448, ll. 12-24. These *exs.* are not strictly relevant, because their *و* or *ى* converted into *!* is not on *ع*, with which we are here dealing; but a *ف* or *ل*, except in *طَائِي*, where it is an *aug. ى* according to the theory adumbrated in Jh. I. 17 and KF. 13, that *طَائِي*



is <sup>فَيْعِلٌ</sup>, like <sup>سَيْدٌ</sup> [251, 685, 716], from <sup>طَاءٌ</sup> going far away in the pasture, or from <sup>طَاءٌ</sup>, aor. <sup>يَطْوُرُ</sup> [322], both of which have <sup>طَوَّأَ</sup> as crude-form. But the object of IH's remark that <sup>طَائِيٌّ</sup> and <sup>يَاجِلٌ</sup> are anomalous is to dispel the notion that conversion of quiescent <sup>ي</sup> or <sup>ج</sup> into <sup>ا</sup> is a usual occurrence; and, though R objects that <sup>يَاجِلٌ</sup>, like the subsequent instances of such conversion on page 1448, is a dialectic peculiarity, not an anomaly, his objection is directed to the form of IH's remark, not to its substance, vid. that such conversion is exceptional.

P. 1450, l. 1. Read <sup>قَوْمٌ</sup>.

P. 1451, l. l. Read <sup>سَائِفٌ</sup> and <sup>خَائِلٌ</sup> — *ibid.* <sup>خَائِلٌ</sup> should mean horseman, like <sup>سَائِفٌ</sup> swordsman; or possessor of horses, like <sup>جَائِلٌ</sup> possessor of a he-camel [312]: but the Dictionaries do not give these meanings for it.

P. 1453, l. 1. R here makes transfer subsequent to quiescence; but A below (p. 1454, l. 14) makes quiescence consequent upon transfer, which seems more natural. For, quiescence being intended for the reason just given by R, vid. imitation of the o. f., the vowel is transferred, and then quiescence results—l. 22. "it is not altered", i. e. from quiescence to mobility, as when it is orig. quiescent, since it is already mobile.

P. 1456, l. 9. "is possible". In R. 33, l. 20, I omit <sup>لَا</sup> before <sup>يُمْكِنُ</sup>, as is plainly required by the context—l. 21. For <sup>لَا مِنْ</sup> in R. 34, l. 3, I read <sup>لَا تَرَى</sup>.

P. 1459, ll. 13-14. If R said "its ع is a *ى*" instead of "it belongs to the *conjug.* of *فَعَلَ* with Kasr of the ع", it would suit the wording of (α) better.

P. 1460, l. 19. Read "elision".

P. 1461, l. 3. From the same poem as verses on pp. 354, 573 (l. 11), and Part I, p. 280—ll. 7-8. *كَيْنُونَةَ* and *قَوْلُونَ* given by Jahn (IY. 1410, l. 9) seem to be misprints—l. 14. Its author is not named (Jsh)—*ibid.* *لَنَا* [534] (R, Jrb, Jsh): *لَنَا* MAR), where *فَلَيْتَ كَانَ خَيْرُكَ كُلُّهُ كَفَانَا* [533], i. e. *فَلَيْتَ كَفَانَا كَانَ الْخَيْرُ لَنَا* is like *لَيْتَ كُنَّا* (see p. 438)—l. 19. *قَوْلُونَ* (where the ع is *ى*) may be *فَعْلُولُونَ*, like *كَيْنُونَةَ* and *شَيْخُوخَةً* [331], *صَيْغُونَةَ* and *سَيِّدُونَ* [below]; but not *كَيْنُونَةَ* (where the ع is *و*), except on the theory discussed on pp. 1462 (ll. 3-7), 1463 (ll. 10-18).

P. 1466, ll. 22-23. In this sense *شَوَّ* is plastic, having an *aor.* (see p. 1469, ll. 20-21); but in its laudatory or admirative sense, *Most goodly, or How goodly, is the man in appearance!* [468, 476], it is aplastic, or, as Lane (p. 2908. col. 1) terms it, "invariable [as to person, tense, and mood]".

P. 1470, l. 2. Read "it is".

P. 1471, l. 2. Read *قُلْتُ*—ll. 13-15. It is clear from A's language (A. IV. 295, l. l.—296, l. 8) that "This . . . . opinion" is identical with the one here (ll. 2-13) described by Jrb, not with the one above (p. 1470, ll. 15-17) attributed to Ks by Jrb, from whom the author of the MASH has borrowed the remark given in my note (p. 8 A) on p. 261, l. 2; but A's attribution of "This opinion" to Ks seems to be of doubtful accuracy.

P. 1475, l. 15. This verse is by Abū Khirāsh alHudhalī (see KA. XXI. 57).

P. 1476, l. 22. Abū Ḥafṣ 'Umar Ibn 'Abd ArRaḥmān Ibn 'Udhra alAnṣārī, inhabitant of AlJazīrat alKhaḍrā (Algeciras), known as ABŪ ḤAFṢ IBN 'UDHRA, the Jurist (*d.* 576). He was pupil of I Arb. and of Abu-lḤasan, or Abu-l'Abbās, Aḥmad Ibn 'Alī alKaisī alBājī alKairawānī, afterwards alKhaḍrāwī, known as ALMURṢĪ, because originally of Mursiya, a city of the West, the Mālikī Jurist, and a Reader, Commentator, Lexicologist, and Grammarian, who died in 542 or 545, at a great age. And he filled the office of Judge in his native town (Algeciras), and at Sabta (Ceuta). He was evidently, therefore, one of "the modern Westerns." I read ابن عدرّة in TM, No. 4, and I Abr, No. 1826, as ابن عذرّة, adopting the conjecture of the editor of the TM in his notes (*p.* 55).

P. 1477, l. 3. Abu-lḤasan 'Alī Ibn Muḥammad alKhushanī ALUBBADĪ, or ALUBBADHĪ, from Ubbada, or Ubbadha, a small town of Spain in the district of Jayyān (Jaén), the Grammarian (*d.* 680), one of the Masters of AH—ll. 14-15. Derenbourg (S. II. 398, l. 4), Broch (M. 180, l. 4), and Jahn (IY. 1414, ll. 15, 24) represent Ishmām by قَبِلَ and بُعِعَ, with Damma above the ف, and Kasra below the ع, an unfortunate notation, which suggests that these words are trisyllabic. But IA states that Ishmām "is apparent only in pronunciation, not in writing" (see *p.* 123, l. 8), for which reason Dieterici (IA. 131, l. 1) prints قَبِلَ and غَيْضَ in XI. 46. [436, 697], not قَبِلَ and غَيْضَ, as Jahn (IY. 1414, l. 24) does. The words of S "pronouncing with Ishmām from desire to explain that they are فُعِلَ" mean only that, in Ishmām, Damm is sounded to mark the original vowel of the ف, and Kasr to recall the original vowel of the

ع : but both portions, Damm and Kasr, of this Ishmām belong to the ف alone in pronunciation; and, therefore, should not be distributed between the ف and ع in writing. With the attached *nom. pron.*, Derenbourg (S. II. 398, l. 19) prints <sup>بَعْنَا</sup> *We were sold*, <sup>عَن</sup> *They* [fem.] *were frightened*, and <sup>زِدْتُ</sup> *I was increased*, representing Ishmām by a double vowel, which usually denotes choice between two alternative vowels, here Damma or Kasra, as below on p. 1481, l. 4, not a compound, or blend, of both—*ibid.* Wright (Arabic Grammar, 3rd ed., vol. I, p. 84) says that Ishmām is pronounced like “the German ü in *hüten* or the French u in *lune*—ll. 21-23. Jrb means that it is better to make قَوْل into قِيل in conformity with بَاع than بَاع into بَوْع in conformity with قَوْل.

P. 1479, ll. 9-10. “transformation of the word from regard to itself” means “transformation of قَوْل into قِيل on account of its own Kasra”; and “conformity to another in transformation” means “transformation of قَوْل into قِيل for conformity with another word (بَاع)”.

P. 1481, 6. See note on p. 1477, ll. 14-15.

P. 1482, ll. 23-24. Read [by Ibn Kathīr, IAl, and Ya'kūb (B)] in the *ind.* (K, B), as an enunciation (K). See p. 1696 (ll. 22-24).

P. 1483, l. 22, I have substituted “pure عى” for “pure Kasr” given, apparently by inadvertence or anticipation (see l. l.—p. 1484, 1), in MASH. 127(note 3)—l. l. <sup>أَنْقَدَ لَهُ</sup> *He was submitted* to (M), *pass. of أَنْقَدَ لَهُ* submitted to him [438].

P. 1489, ll. 9-10. The Dictionaries do not give <sup>سُور</sup>سُور from <sup>سُور</sup>سُور [348], but <sup>سُور</sup>سُور from <sup>سُور</sup>سُور loan—l. l. Its author is not named (Ish). Lane calls him "Ibn Ahmar," which is very probable, because this poet was blind of one eye (Part I, p. 106A); but Jh on <sup>سُور</sup>سُور (vol. I, p. 371), cited by Lane as one authority, says only "The poet" without naming him—*ibid.* <sup>سُور</sup>سُور *She questions, or Thou [masc.] questionest* (IY. 1416): <sup>سُور</sup>سُور *Question thou, an imp., of the conjug. of تَفَاعَلَ* [487], but here i. q. <sup>سُور</sup>سُور (Jsh). Its first hemistich is

أَسْأَلُهُ بِظَهْرِ الْغَيْبِ عَنِّي

*I question, or Questioning, him, in uncertainty, about me* (MAR); [or]

وَسَأَلْتُهُ بِظَهْرِ الْغَيْبِ عَنِّي

*Many a woman is there questioning, in uncertainty, etc!* (Jh).

P. 1491, ll. 5, 6. The references to §. 703 are to p. 1445, ll. 1-3, 17-20, and p. 1450, ll. 12-19.

P. 1493, l. l. Here Jrb (p. 161 of my MS) appends the anecdote related on p. 1213 (ll. 4-10.) H is compelled to dot the <sup>سُور</sup>سُور representing Hamza in <sup>سُور</sup>سُور, because the letters in his "Speckled Epistle" are intended to be alternately undotted and dotted. Cf. his reckoning <sup>سُور</sup>سُور as a single letter (p. 1713, ll. 8-15).

P. 1494, l. 15. <sup>سُور</sup>سُور here is to be pronounced <sup>سُور</sup>سُور [161, 648]—*ibid.* <sup>سُور</sup>سُور printed by Tornberg (IAth. I. 451, l. 1) violates the metre, which is Kāmil—l. 16. The horseman of 'Amr Ibn Tamīm

in heathenism, killed by Ḥamaṣīṣa [Ibn Sharāḥīl, or, it is said, Ḥamīṣa Ibn Jandal Ibn Ḳatāda (Bk. 505),] ashShaibānī (ID).

Murr (Part I, p. 187 A)

|  
Tamīm

|  
' Amr

|  
Al'Ambar

P. 1498, l. 7. The words بِاسْمِ فَعَلٍ in S. II. 407, l. 3, where the ب is red. in the pred. of لَيْسَ [503], seem to mean either بِاسْمِ مَتَّصِلٍ بِفَعْلٍ or بِاسْمِ مُتَّصِلٍ بِفَعْلٍ, like اِسْمَاءُ الْاَفْعَالِ ns. connected with vs. in S. II. 401, l. 13, i. e., as the context shows, مَفْعُولٌ , مَفْعُولٌ , مَفْعُولٌ , etc. [330] ; or عَلَى مِثَالِ فَعْلٍ بِاسْمِ a n. on the model of a v. [711] , like عَلَى مِثَالِ الْفِعْلِ in S. II. 405, l. 1 : but I have supplied " [on the measure] " as more congruous with "commensurable" and "commensurability" in §§. 703, 712 (pp. 1445, 1513-5). To a limited extent, فَاعِلٌ is commensurable with يَفْعَلُ , like فَاعِلٌ with يَفْعَلُ ; but this resemblance to the v., being obviously not so complete as that of فَعْلٌ to فَعَلٌ [703, 711], requires to be supplemented, as a cause of conversion into ا , community with the v. in sense and government, a qualification found in the act. part. فَاعِلٌ [343], but not in the simple substantive فَاعِلٌ , which is totally devoid of verbal sense and government—l. 17. Put a full-stop after " (MKh) ".

P. 1501, l. 17. "the , being mobile," because the vowel of the Hamza is transferred to it (l. 23).

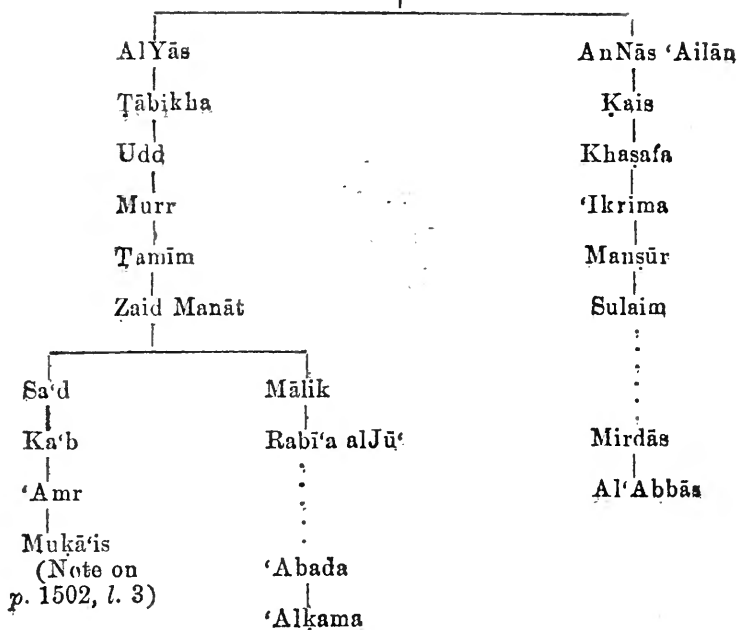
P. 1502, l. 3. Sulaik Ibn Sulaka as Sa'dī, affiliated to his mother Sulaka, who was a black [slave (KA)], his father's name being 'Amr, or 'Umair, one of the Banū [Muḳā'is, i. e. AlHārith Ibn 'Amr Ibn (KA)] Ka'b Ibn Sa'd Ibn Zaid Manāt Ibn Tamīm. On one of his raids, he passed by a tent of Khath'am, whose [male] inmates were absent; and, seeing in it a plump young woman, he ravished her, and went on. Then she informed the folk, whereupon Anas Ibn Mudrik alKhath'amī rode after him, and slew him; and, being pressed to pay his bloodwit, said "No, by God, I will not pay a young camel for him," and said إِنِّي وَقَتْلِي سَلِيمًا أَلْع [418 A] (TSh). AsSulaik (KA. XVIII. 133). AsSulaka (ID. 151, KA). Mudrik (ID. 306, KA): Mudrika (MN. IV. 399)—l. 13. One would expect دُونَهَا; but both Jh and IY have دُونَهُمْ (cf. Part I, p. 518, ll. 6-20, and p. 1141, l. l. p. 1142, l. 3)—l. 16. "have not passed" (*pret. masc.*); or *do, or will, not pass* (*aor. fem.*), for تَكْخَطَا [757, 759]; either gender being allowable in the v. (see Part I, p. 1137, ll. 21-24).

P. 1503, ll. 16-17. Of the Banū Tamīm (TSh), a heathen (TSh, AKB) poet (AKB)—l. 19. يَوْمَ الْوَدَّاعِ (A. IV. 400, l. l.; CD. 93, l. 13), also related وَدَّاعِ as *indet.* (Sn)—*ibid.* [In the version with وَدَّاعِ also] مَغْدُومٌ is a second *ep.* of يَوْمَ, on the ground that, وَدَّاعِ being generic, وَدَّاعِ is in the sense of an *indet.*, as is proved by the second version [ وَدَّاعِ ] (Sn)—l. 22. Read مَغْدُومٌ.

P. 1504, l. l. See note on p. 1503, l. 19.

P. 1505, ll. 1-2. Al'Abbās Ibn Mirdās, however, who uses مَعْدُونٌ (p. 1503, ll. 8-10), was no Tamīmī, which circumstance confirms Mb's opinion that such a *pass. part.* is a poetic license, not a Tamīmī *dial.* var.:—

## Muḍar



P. 1506, l. 21. Read "718]" — l. l. Read <sup>6</sup>تيل.

P. 1508, ll. 8-9. Abū Jundab Ibn Murra, brother of Abū Khirāsh, was also one of the celebrated poets of Hudhail (TSh). Murra's sons were ten men, Abū Khirāsh, Abū Jundab, AlAbahh, AlAswad, Abu-lAswad, 'Amr, Zuhair, Jaunād, Sufyān, and 'Urwa. Murra was one of the Banū Kird Ibn Mu'āwiya Ibn Tamīm Ibn Sa'd Ibn Hudhail; and Kird's name was 'Amr. They were clever poets. And their mother was Umm Sufyān Lubnā, a woman of the Banū Hunaif Ibn Sa'd Ibn Hudhail. It is said, however, that Sufyān alone was by another [wife] than Lubnā, and all the rest by Lubnā; and that Lubnā is not [surnamed] "Umm Sufyān" (DH).

P. 1509, ll. 20-21. Cf. p. 1441 (ll. 18-22).



P. 1510, l. 6. "sound", i. e. unaltered. Strictly speaking, they are unsound, whether their  $\text{و}$  or  $\text{ي}$  be, or be not, converted (see p. 1403, ll. 11-14).

P. 1512, l. 6. Retention of the  $\text{و}$  in  $\text{حَرْو}$  is explained in three ways:—(1) that  $\text{حَرْو}$  is not an *inf. n.* (p. 1511): (2) that it is an *inf. n.*, but (a) is anomalous (pp. 1512, 1527); (b) has no  $\text{ل}$  after its  $\text{و}$  (pp. 1262, 1530).

P. 1513, ll. 4-5. "the n. . . . . not *tril.*", i. e. "the augmented *tril. n.*", not the *quad.* or *quin. n.*, neither of which is ever unsound in the  $\mathfrak{E}$  (see p. 1403, ll. 14-18, and p. 1445, l. 21—p. 1446, l. 3).

P. 1517, ll. 6-7. Broch and Jahn print  $\text{مَصِيدَةٌ}$  (M. 182, IY. 1424), and Jahn  $\text{مَصِيدَتْنَا}$  (IY. 1425), with Kasr of the  $\text{م}$ , the anomalousness of which depends on the transformability of  $\text{مَفْعَلٌ}$  (pp. 1522-4)—  
l. 15. The Follower (Nw, IKhn) Abu-lKhattāb Katāda Ibn Di'ām asSadūsī [alBaṣrī (Nw, IKhn, TH), b. 60 (IKhn, TH)], d. 117 (Tr, Nw, IKhn, TH) or 118 (Nw, IKhn), at the age of 55 or 56 (Nw)—l. 16. On Abu-sSimāk (so in IY. 1425, l. 7) I have not been able to find any information. Perhaps Abu-sSammāl (Part I, pp. 1766, 217A), who was author of some anomalous readings, is meant.

P. 1519, l. 20. For "one" read "are".

P. 1522, ll. 21, 24. Under the rule given in §. 404 (p. 11, ll.—p. 12, l. 3),  $\text{تَحْسِبُ}$  is inadmissible (see note on p. 12 l. 3); but a much more elastic formula will be found in the next note, which will accommodate all the *acrs.* in this paragraph.

P. 1523, ll. 3-4. Kur. I. 4 [Part I, p. 39A] is read with Kasr of the ن in both [نَسْتَعِينُ and نَعْبُدُ], which is the *dial.* of the Band Tamīm, who pronounce the aoristic letters, except ي, with Kasr, when the letter after them is not pronounced with Damm (B on I. 4), as in تَقُومُ, where تَقُومُ is not said, apparently because the abrupt transition from Kasr to Damm is disliked (p. 1031, and Part I, p. 1766). The K on I. 4 does not mention نَعْبُدُ, and attributes نَسْتَعِينُ to Ibn Hūbaish (p. 22A, l. 38).

P. 1525, ll. 14-15. I supply <sup>لَا</sup> before <sup>فِي</sup> آخِرِ الْكَلِمَةِ in R. 325 (l. 15)—ll. 18-19. But see pp. 1581 (ll. 2-4), 1595 (l. 19)—1596 (l. 14), and 1597 (ll. 7-17). Since we are dealing with و and ي as ع s, or, at any rate, non-finals (p. 1526, ll. 1-2), it would be simpler to strike out the clauses "except . . . 724]" in ll. 14-16, and "[even at the end]" and "أَلْتَرَامِي . . . . . (MAR),]" in ll. 18-19, as irrelevant here; and I have, therefore, ignored them in the Table of Contents.

P. 1526, l. 2. <sup>يَبِيعُ</sup> is probably an imaginary *sing.*, on the measure of <sup>فُعِلَ</sup> [374], from <sup>يَبِيعُ</sup>: or possibly a *pl.* of <sup>بَايَعَ</sup>, for which <sup>بَايَعَتْ</sup> is the only broken *pl.* found in the Dictionaries; since <sup>فُعِلَ</sup> is regular as a *pl.* of multitude for the *ep.* <sup>فَاعِلَ</sup> sound in the ل [247].

P. 1528, ll. 13-14. "one of the learned", probably IAz.

P. 1530, ll. 5-7. It is prescribed by IHsh for the first (p. 1261), not for the second (p. 1264)—l. 14. This suggestion of contraction is put forward by Jh, who is followed in §. 238 (p. 905, ll. 21-23)

by IY and R, to explain the occurrence of <sup>٥</sup>فَعَلٌ as pl. of <sup>٥</sup>فَعْلَةٌ; not the transformation of the ع in the absence of |, since Jh does not admit that the ع is transformed in <sup>٥</sup>تَدِير, where he holds the <sup>٥</sup>ي to be original. I have inserted it here to show that R's citation of <sup>٥</sup>تَدِير (l. 7), as evidence that | is unnecessary in case (2), is not conclusive, since its want of | may be due to contraction. A similar suggestion is made about <sup>٥</sup>تَدِيم pl. of <sup>٥</sup>قَامَةٌ [238]; but would be out of place in <sup>٥</sup>دِيم pl. of <sup>٥</sup>دِيمَةٌ [above], and <sup>٥</sup>تَدِيم pl. of <sup>٥</sup>قِيمَةٌ [238], because <sup>٥</sup>فَعَلٌ as pl. of <sup>٥</sup>فَعْلَةٌ is regular, and needs no explanation. Therefore <sup>٥</sup>دِيم (l. 8) is better evidence than <sup>٥</sup>تَدِير (l. 7).

P. 1531, l. 21. Or rather from جَال and قَال (cf. p. 1533, ll. 11-13), because it is only as inf. ns. of transformed vs. that تَجَوَّل and تَقَوَّل need explanation of their non-transformation, whereas جَوَّل and قَوَّل are not transformed (pp. 1450-1).

P. 1532, l. 10. Jahn (IY. 1429, l. 6) prints أَضْرَبُ and أَهْوَنُ.

P. 1533, ll. 8-11. For ويلزم الحذف ورد بأنه كان ينبغي الاعلال ان كان سببه حاصلًا كما في قائل وبائع ورداء وكساء أم التحريك يجعله همزة كما ويلزم الحذف أو التحريك in R. 312, ll. 1-2, I read ويجعله همزة كما في قائل وبائع وردَّ بأنه كان ينبغي الاعلال ان كان سببه حاصلًا كما في الامثلة المذكورة, rearranging the passage, and omitting ورداء وكساء as superfluous. Cf. p. 1536 (ll. 4-19)—l. 10. Read "refuted".

P. 1538, l. 7. For "it" read "is".

P. 1541, l. 12. <sup>بَيَّاعٌ</sup> (R. 323, l. 11); but this is evidently a mistake, because the two enclosing letters are not different.

P. 1543, l. 1.—p. 1544, l. 3. I. e., “when [the *pre. n.* is] a *nom.*”, or “an *acc.* or *gen.*”

P. 1547, ll. 10-11. Possibly for “<sup>لَى</sup> [278, 685 (case 7, a, b)]” we should read “<sup>لَى</sup> *delaying payment*” in which case the subsequent clause “where Kasr and Damma are not allowable” means “where the alternative of Damm is not allowable.” My MS of the Jrb (p. 166, l. 2) has simply <sup>لَى</sup>. Neither reading is free from difficulty, the former because the question before us is the convertibility of Damma into Kasra, not of Fatha into Kasra or Damma: and the latter because the subsequent clause negating the allowability of Kasr and Damm apparently implies that the ل is pronounced with Fath.

P. 1549, l. 4. I say “more accurately” because, according to Jrb’s formula, the *pls.* of <sup>جَدَّ</sup> and <sup>عَمَّرَ</sup> would be <sup>جَدَّ</sup> and <sup>عَمَّرَ</sup> (see ll. 7-8)—l. 6. For <sup>مَقَامَةٍ</sup> in R. 324, l. 3, I read <sup>مَقَامَةٍ</sup>, as in R. 309, l. 3 (see p. 1491, l. 17)—*ibid.* <sup>مَرْبِيَةٍ</sup> (R. 324, l. 3), not in the Dictionaries, apparently <sup>مَفْعَلَةٍ</sup> from <sup>رَبَّ</sup>; doubt. Possibly R wrote <sup>مَقَامَةٍ</sup> (see last note) and <sup>مَرْبِيَةٍ</sup>, like <sup>مُصَيِّبَةٍ</sup> (pp. 1550-1); but, if so, his assignment of a broken *pl.* to <sup>مَفْعَلَةٍ</sup> is irregular [252]—l. 13. Read “desert”.

P. 1552, ll. 5-17. <sup>فَعَلَى</sup> fem. of <sup>أَفْعَلٌ</sup> is either synarthrous, as <sup>أَفْضَلَى</sup>; or *pre.* to a *det.*, as <sup>فُضِّلَى النِّسَاءَ</sup> [356]. The former is generally an *ep.* as <sup>هِنْدُ أَفْضَلَى</sup> the most excellent Hind; but may act as

a substantive, like الطَّوبَى (see p. 1307) : while the latter is virtually a substantive, as in هِنْدٌ فَضْلَى النَّسَاءِ *Hind is the most excellent of the women*, because it is part of the *post.* [118], *the most excellent* being one of *the women* ; and, if an *appos.* of the preceding *n.*, is not an *ep. of*, but a *subst. for*, it, as هِنْدٌ فَضْلَى النَّسَاءِ *Hind, the most excellent of the women* and جَارِيَةٌ حُسْنَى التَّجَوَّارِ *a girl, the most beautiful of the girls*, which are like I. 5, 6. and XLII. 52, 53 (see Part I, pp. 465, 470). When anarthrous and aprothetic, then فَعْلَى, whatever may be its etymological origin, cannot be regarded, from the syntactical point of view, as *fem. of* فَعَلٌ, which, in such circumstances, does not vary in gender or number (see Part I, pp. 1713-4) : and طُوبَى is then a pure substantive, either an *inf. n.*, like بُشْرَى and رَجْمَى (see Part I, pp. 1005, 1146, 1516) ; or a proper name (see p. 1307, ll. 6-7).

P. 1555, ll. 9-10. Read "Therefore"—l. 18. Read "transformed"—l. 20. "elided". See note on p. 1397, ll. 12-14.

P. 1556, l. 5. In عَصَا and حَى, the ا converted from the و and ي has been elided because of its concurrence with Tanwīn (see p. 1563, ll. 4-6) ; and it would therefore be better to use the synarthrous forms أَلْعَصَا and أَلْحَى as *ex.* here (cf. p. 1560, l. 8)—*ibid.* Read "contrary"—l. 14. Read تَفَعَّلِينَ—l. 18. Read غَزَّرَ—l. 1. For "(727)" read "727".

P. 1557, ll. 5-6. Since each of them is an ا, which must have Fatha immediately before it.

P. 1559, ll. 7-12. This extract from R on IH is continued on pp. 1028 (l. 16)-1029 (l. 8)—l. 10 Read "uninfl."—ll. 15-17. On

p. 1563 (ll. 16-20) R seems to maintain this very proposition in respect of *خَشِيَ* (see p. 1562, l. 18).

P. 1562, l. 3. I. e. the *ل* converted into *ا* is restored etc.—l. 10. IH, conceiving of *فَزَوْا* (p. 1556, l. 20), etc., as formed from the original *فَزَوْ*, etc., had only to explain the reason for not converting their *و* or *ي* into *ا*: but R, regarding them as formed from the transformed *فَزَا*, etc., has first to explain the reason for restoring the *ا* to its o. f. of *و* or *ي*, and then (p. 1563, ll. 16-22) to show why this *و* or *ي* is not reconverted into *ا*—l. 18. The ambiguity would arise in the *subj.*, where the *du.* *يَرْضِيَا*, on elision of the *ل* converted into *ا*, would sound like the *sing.* *يَرْضَى*; not in the *apoc.*, where the *sing.* would be *يَرْضَى* (cf. p. 1557, ll. 12-21).

P. 1563, ll. 2-4. For this reason the *ا* is restored to its o. f. in *acc.* and *gen.*, as in the *nom.*, although, on elision of the *ن* for prefixion, the former cases of the *du.* could not be mistaken for the *sing.*, since their final would be *ي*, not *ا*—ll. 23-25. I. e., as for the restoration of the *ل* converted into *ا* in the *ind.* whose *ع* is pronounced with Fath, as *تَرَى* (for *تَرَايَ*) and *تَرْضَى*, to its o. f., on affixion of the *corrob.* *ن*, it is not from fear etc.

P. 1564, ll. 1-3. I. e., The *ل* elided in the *imp.* and *apoc.*, as *اَرَضْ* and *لَا تَرْضَ*, etc., is restored to its place upon affixion of the *corrob.* *ن*, because etc.—l. 3. Read *اِرْمِيَنَّ*—l. 12. Read “transmits”—l. 13. By the *v.* of “the *sing. masc.*” he means that a *pron.* of the [2nd *pers. sing.*] *fem.* should not be attached to it; so that *لَتَخْشَى* Assuredly it, or they, shall dread, said of a *جَمَاعَةٌ* assembly, is included

in it, although it is made *fem.* by the ت at its beginning (AKB). For an *ex.* see p. 1565 (l. 4)—*l.l.* Its author is not named (Jsh).

P. 1565, l. 4. AtTüribishtī [below] says "It is in the *pass.*, and الْحَقُّوقُ in the *nom.* (see note on p. 1564, l. 13): this is the [only] version taken into account [as authentic]. Some assert that the ح is pronounced with Damm [لَتَوَدُّنَ], and الْحَقُّوقُ in the *acc.*, [Assuredly ye shall indeed render the rights,] the subject of the *v.* being the *assembly* addressed by it; but the correct [opinion] is the first" (AKB). The Shaikh Shihāb addDīn Abū 'Abd Allāh Faḍl Allāh Ibn Ḥusain, or Ibn Ḥasan (HKh), atTüribishtī [above] (LL, HKh), of Shirāz (LL), alḤanafī, d. 658 or 661 (HKh. II. 239, V. 565, 601), the Commentator on the *Maṣābiḥ* (LL) *asSunnā* by Bgh (HKh. V. 564), mentioned by ISb in the *Ṭabaḳāt ashShāfi'iya* (LL)—l. 15. It would be better to say "while here it is part of another word"—l. 19. For "Damm" MAR. 313 (between ll. 7, 8 of the text) has "Fath", an obvious mistake—ll. 24-25. I. e., The ج converted into ح, and then liable to be elided because followed by another quiescent, is not restored to its *o. f.* of mobile د, or ح in order to avoid this elision, if its elision do not lead to ambiguity (*cf.* p. 1562, ll. 3-9).

P. 1567, ll. 5-8. In يَغْزُونَ They [fem.] raid the ج is retained, the pronominal *ag.* being the ن [406], which in the *masc.* is the sign of the *ind.* [405].

P. 1570, l. 19. From the ode cited in SR. 255-6. See note on p. 871, ll. 10-11.

P. 1571, l. 2. For "its" read "thy". In Arabic the *pron.* relating to the explicit *voc.* is in the 3rd *pers.*, like the *nom. pron.* latent in عَفَّتْ, and the *gen. pron.* prominent in لَهَا, for the

reason given in Part I, p. 594, l. 5; and hence لَهُ (not لَكَ) in

عَبَّاسُ يَا أَمَلِكُ الْمُتَوَجِّهِ وَالَّذِي \* عَرَفَتْ لَهُ بَيْتَ الْعَلَاءِ عَدْنَانُ

‘Abbās, O King who art crowned, and whose House of Eminence the race of ‘Adnān have recognized, cited in A. III. 231 as an ex. of the synarthrous voc.: and, as for تَبَيَّنَ in

مَنْ أَجْلِكَ يَا أَلْتِي تَبَيَّنَ قَلْبِي

[52], AKB (vol. I, p. 358) remarks that it ought, by rule, to be تَبَيَّنَ in the 3rd pers.; but that the poet says تَبَيَّنَ on the analogy

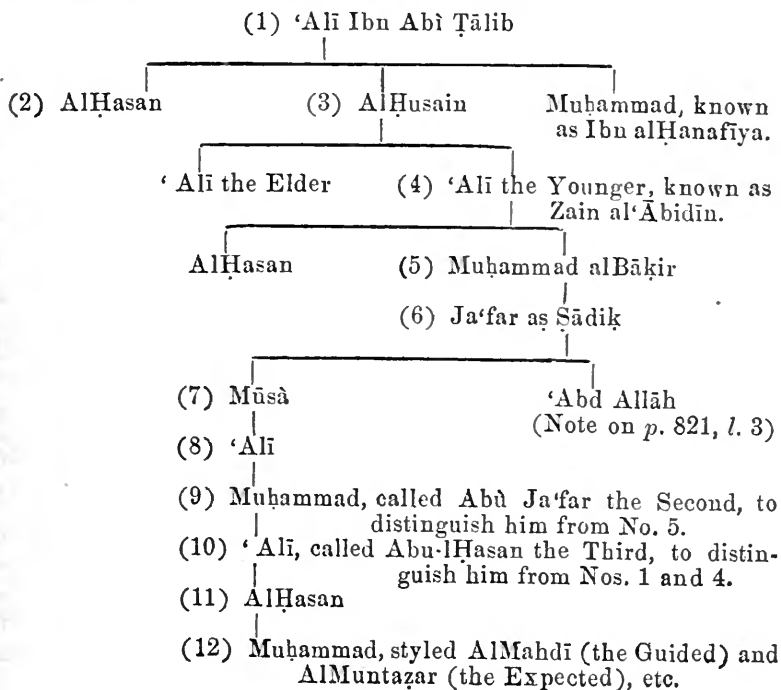
of سَمِعَ in أَنَا الَّذِي آخَى [177], by rule سَمِعَهُ —l. 6. See P. XVIII. 64 and Md. I. 406—l. l. Abu-IḤajjāj Mujāhid [p. 22A, l. 23] (Nw, IHjr), a master of exegesis and [traditionary] learning (IHjr), d. [100 (Nw,) 101, 102, 103, [or 104 (IHjr),] aged 83 (Nw, IHjr).

P. 1572, ll. 11-15. In the version أَلْتِي I should meet given in B on IV. 15, and in N. 77, this explanation is impossible—l. 22. The Imām (Nw) Abū ‘Abd Allāh (Nw, IKhn, IHjr) Ja‘far Ibn Muḥammad [alHāshimī (Nw, IHjr) alMadanī (Nw), known as (IHjr)] asṢādiq (Nw, IKhn, HH, IHjr), one of the Twelve Imāms, according to the doctrine of the Imāmīya (IKhn, HH), b. 80 (Nw, IKhn, HH) or 83 (IKhn, HH), d. 148 (Nw, IKhn, HH, IHjr) [or] 146 (IKb). The Twelve Imāms are ‘Alī and his descendants:—(1) ‘Alī Ibn Abi Ṭālib: (2) AlḤasan Ibn ‘Alī, b. 3, d. 50 or 49, aged 47: (3) AlḤusain Ibn ‘Alī, b. 4, martyred 61, aged 56: (4) ‘Alī Ibn AlḤusain, styled Zain al‘Ābidīn and AsSajjād, b. 33 or 38 or 36: (a) he is ‘Alī the Younger: and, as for [his half-brother by the father’s side] ‘Alī the Elder, he was killed with AlḤusain: (b) this ‘Alī [the Younger] also, then 23 years old, was with his father; but, being ill, asleep upon a bed, was not killed: (a) it is [said] in the HH that he was spared on account of his youth: (c) he died in 94 or 95, aged 58: (5) Muḥammad alBākir Ibn ‘Alī, b. 57, three years before the murder of AlḤusain, d. 117 or 118 or 114, aged [63, or,



says Wkd (Nw),] 73 or 58 or 57 : (6) Ja'far Ibn Muḥammad, who has various cognomens, the most celebrated of which is AṣṢādiq, *b.* 80 or 83, *d.* 148 : (7) Mūsā Ibn Ja'far, *b.* 128 or 129, *d.* 183 or 186, said to have been poisoned in some fresh ripe dates by Yaḥyā Ibn Khālīd alBarmakī at the command of Hārūn arRashīd : (8) 'Alī Ibn Mūsā, *b.* 153, five years after the death of his grandfather AṣṢādiq, *d.* 208 : (9) Muḥammad Ibn 'Alī, *b.* 195, *d.* 220, said to have been poisoned : (10) 'Alī Ibn Muḥammad, *b.* 214, *d.* 254 : (11) AlḤasan Ibn 'Alī, *b.* 231 or 232, *d.* 260 : (12) Muḥammad Ibn AlḤasan, the Seal of the Twelve Imāms, according to the Imāmiya, who assert that, in 265 or, more correctly, 266, he entered the vault that is in Surra-Man-Ra'ā [below], while his mother was gazing at him ; and did not come out to her, but has hidden himself until the present day : (a) he was born in Surra-Man-Ra'ā in 258 (TKh). Surru, or Surra, or Sarra, Man-Ra'ā [above] is the town that AlMu'taṣim built in Al'Irāq in the year 220 (Bk).

The House of 'Alī, including the Twelve Imāms :—



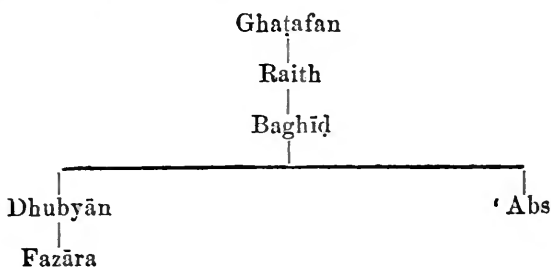
*P.* 1573, *l.* 1. Before "[above]" insert <sup>أَيْتُ</sup> , — *l.* 2. For "is" read "to"—*l.* 6. See BS. xxxiv—*l.* 10. "the و and ي", i. e., when preceded by a mobile, this paragraph being a continuation of *p.* 1569, *ll.* 11-18, and *p.* 1570, *l.* 6—*p.* 1571, *l.* 6. And so in the remaining extracts from the M in this section (see *p.* 1575, *ll.* 7-10)—*l.* 16. Read "*is*"—*l.* 20. Its author is not named (Jsh).

*P.* 1574, *l.* 19. Abu-lMarāzim (Tr, Is), with Faṭḥ of the م (Is), [or] Abū Murāzim, with Ḍamm of its initial (IHjr), Ya'lā Ibn Murra (IKb, Tr, IHjr, Is), Siyāba [with Kasr of the س (IHjr)] being his mother (Tr, IHjr, Is)—so says YIM (Is)—and Murra his father (Tr), athThaḳafī (IHjr, Is), of Thaḳīf (IKb), one of the most learned Companions (Is). Sayāba (KF. 52): Siyāba (Dh. 290, Is. II. 312). Al'Alā Ibn Sayāba (K. 643, *l.* 1.), for which I have ventured to substitute "Ya'lā Ibn Siyāba" in my text.

*P.* 1575, *l.* 18. Its author is not named (Jsh).

*P.* 1576, *ll.* 11-12. I have not come upon the name of its author (MN)—*l.* 16. [The author of the verse cited here and on *pp.* 338, 1574, *vid.*] Ḳais Ibn Zuhair al'Absī, the celebrated horseman, who was the cause of the war of Dāḥis and AlGhabrā [below] between the Banū 'Abs and the Banū Fazāra in [the days of] heathenism, is mentioned by AlḤasan Ibn 'Arafa [below], in his Book of Horses, as having lived till the Khilāfa of 'Umar; but the well-known [account] is that he died before the Mission (Is). Dāḥis was the name of a horse belonging to Ḳais Ibn Zuhair, while AlGhabrā [was a mare that (IBd, KF)] belonged to Ḥudhaifa Ibn Bādr [al Fazārī (T)]: and the war of the two clans was named after them (Bk). The IBd and KF make AlGhabrā belong to Ḥudhaifa's brother Ḥamal. But see AF. 140-2, according to which both the stallion and the mare were the property of Ḳais, and the war was

the outcome of a race in which they were matched against two animals of Hudhaifa's stud.



AlḤasan Ibn 'Arafa [above] is not mentioned in HKh. V. 82 among the authors of a Book of Horses. Perhaps he is identical with the Traditionist Abū 'Alī AlḤasan Ibn 'Arafa Ibn Yazīd al'Abdī alBaghdādī, *d.* 257, at the age of more than 100, mentioned in Fhr. 177, TM. No. 52, TH. VI. 2, and IHjr. 55.

P. 1577, *l.* 1. From the same poem as verses in Part I, *pp.* 161, 959, and Part IV, *pp.* 1280-1, 1584, 1586—*l.* 5. Its author is not named (Jsh)—*l.* 23. This is the conjunct دُرُ, which is *uninfl.* [176].

As for دُرُ i. q. صَاحِبُ, which is *infl.* [16], its و is retained, for the same reason as the و in أَبُوكَ [below], the *pre. n.* in دُرُ مَالٍ varying in the same way as in أَبُوكَ.

P. 1581, *l.* 1. According to the rule mentioned in the last paragraph, the Damma in سِدْرَاءُ ought to remain, as in خَيْلَاءُ, for the same reason as in قُبَاءُ (*p.* 1579, *ll.* 5-7); and Khl seems therefore to be right in making سِدْرَاءُ *orig.* فَعَلَاءُ, not فَعَلَاءُ (*p.* 1582, *ll.* 6-7).

P. 1584, *l.* 5. "the ع", i. e. the ع in عَصَى.

P. 1586, l. 8. Put a semi-colon after <sup>فَعِيلَةٌ</sup> — l. 15. See note on p. 1281 (ll. 1-3).

P. 1588, l. 10. “<sup>ي</sup> in the former *ex.*” So Lane (p. 1197, col. 2). MASH. 130, note 5, says, on the authority of Jrb, that <sup>أَي</sup> is from <sup>رَوَيْتُ</sup>; but what Jrb (p. 173, ll. 5-6, of my MS) says is that <sup>زَاي</sup> is from <sup>زَوَيْتُ</sup> (p. 1589, l. 1.—p. 1590, l. 3).

P. 1589, l. 8. Read “ (case 1, c) ”.

P. 1590, l. 12. Put a comma after “ then ”.

P. 1591, l. 4. <sup>سَلَايَان</sup> (R. 340, l. 5) seems to be a misprint for <sup>سَلَامَان</sup>.

P. 1593, l. 11. For <sup>وَالْيَاء</sup> in IY 1446, l. 12, I read <sup>يَاء</sup>.

P. 1594, l. 15. <sup>خَنْذُورَةٌ</sup> (KF): but the context here requires <sup>فَعْلُورَةٌ</sup>, otherwise there could be no question of confusion with <sup>فَعْلِيَّةٌ</sup>, if the <sup>و</sup> were converted into <sup>ي</sup>.

P. 1596, ll. 16-18. For <sup>لِزِمَتِ الْكَرْفَ الَّتِي تَلَى الْيَاءَ نَحْوِ</sup> <sup>طَوِيَّانَ</sup> in R. 336, l. 6, I read <sup>لِزِمَتِ الْكَرْفَ الَّتِي تَلِيهِ الْيَاءُ فِي نَحْوِ</sup> <sup>طَوِيَّانَ</sup>.

P. 1598, ll. 7-9. <sup>قَنَيْتُ</sup> is judged to belong to <sup>قَنَيْتُ</sup>, because, in the absence of Kasra on the <sup>ق</sup>, there is no ground for supposing its <sup>ي</sup> to be converted from <sup>و</sup>.

P. 1599, l. 18. The substantive is “anterior” in formation to the *ep.*, because the conception of (e. g.) <sup>عِلْمٌ</sup> *knowledge* is anterior to that of <sup>عَالِمٌ</sup> *knowing*, i. e. <sup>ذُو عِلْمٍ</sup> *possessor of knowledge*; and, being anterior to the *ep.*, the substantive is first dealt with.

P. 1601, l. 17. A (vol. IV, p. 384, ll.—p. 385, l. 1) has الْقَصِيَا and لَا تَمْسِي: but both M and SH give الْقَضِيَا as *ex.* of the *ep.* whose *ل* is ي, and Sn evidently read الْقَضِيَا and لَا تَمْسِي (see ll. 18-22).

P. 1602, l. 17. This extract from A. IV. 385 is continued on p. 1272 (l. 21).

P. 1604, l. 10. "defective", i. e. unsound in the *ل* (p. 1406, ll. 6-7).

P. 1605, l. 1. The forms of ultimate *pl.* exemplified in this section are (1) فَعَالِلُ, as سَقَايَا (for سَقَاتِي) *pl.* of سَقَايَةٌ (p. 1607); (2) فَوَاعِلُ, as شَوَايَا (for شَوَاتِي) *pl.* of شَوَايَةٌ (p. 1607); (3) مَفَاعِلُ, as مَرَايَا (for مَرَاتِي) *pl.* of مَرَايَةٌ (p. 1612)—l. 2. "a ي", whether original, as in قَضَاتِي *pl.* of قَضَايَةٌ (p. 1615): or converted from a و, as in مَطَاتِي *pl.* of مَطَايَةٌ, *orig.* مَطَايِوَةٌ (p. 1615); or a Hamza, as in خَطَاتِي (*pl.* of خَطَايَةٌ (p. 1613).

P. 1609, l. 21. For فَوَاعِل in R. 292, l. 9, I read فَعَالِي, as in A. IV. 361, l. 17 (see p. 1620, l. 5).

P. 1610, ll. 7-10. This extract from Aud. 247 follows " (1) the *pl.* upon [the measure of (Tsr)] مَفَاعِل [726]" on p. 1287 (ll. 22-23).

P. 1612, l. 2. This would not be excluded by IH's condition, because the *sing.* مَرَاة (*orig.* مَرَايَةٌ) is not like the *pl.* in containing an *ل* followed by Hamza and then by ي (p. 1611, ll. 5-7)—l. 10. IHsh, by referring to his stipulation that the *ل* of the *pl.* should

be "a Hamza, *هـ*, or *و*" (p. 1610, l. 4) as a "stipulation of unsoundness of the *ل*" (p. 1612, ll. 6-7), implies that Hamza is an unsound letter—l. 11. "his language", i. e. IM's language.

P. 1613, l. 19. "the *ل*", i. e. either the Hamza of *خَطِيئَةٌ* regarded as an unsound letter (p. 1612, ll. 10-12), or the *هـ* substituted for that Hamza (p. 1613, ll. 4-5)—ll. 19-20. "[*هـ* preceded by] Kasra" is the first of R's "two heavies" (p. 1605, ll. 12-14).

P. 1616, l. 23. Read "HKh"—l. l. Read "Verses". HKh. II. 628 mentions several Expositions of the Verses of this *Jumal*, but none by ISd; nor have I found any such Exposition by the latter mentioned in the biographical notices of him given in the IBshk, BM, IKbr, HH, BW, Mkr, etc. There is another *Jumal* by Jj; but no Exposition of its Verses is mentioned by HKh.

P. 1617, l. 1. Read "HKh"—l. l.—p. 1618, l. 3. This means that the presence of *هـ* in *غَدَايَا* must be attributed to that normal conversion of Hamza into *هـ* which is requisite in the pl. *فَعَائِلُ* in consequence of the conversion of the *ل* from *و* into *ل* in the sing. *غَدَاةٌ*; not to an extraordinary conversion of the *و* in *غَدَايَا* pl. of *غَدَاةٌ* into *هـ* for conformity to *عَشَائِيَا*.

P. 1618, l. 16. He was killed at the battle of Badr. It is said that 'Ubaida was the commander of the Muslims on the day of Badr; and that, his leg being cut off, the Apostle of God put his head upon his knee. He returned from Badr; and died at AṣṢafrā, [one day's journey from Mount Raḍwā (Bk),] at the age of 63 (MN). For Raḍwā see Part I, p. 1148 (l. 13)—l. 19. Abū 'Umāra, or Abū Ya'lā, Ḥamza Ibn 'Abd AlMuṭṭalib, paternal uncle of the Apostle of God, called the Lion of the Compassionate, and the Lion

of the Apostle of God, was two, or, it is said, four years older than the Apostle. He became a Muslim in the second year of the Mission, and emigrated to AlMadīna. He was present at Badr, where he fought in the front; and he was martyred on the day of Uhud, in the year 3 of the *Hijra*, after having slain thirty-one of the unbelievers (Nw).

P. 1619, ll. 7-9. This is the opinion adopted by Wright, who relegates the opinion of the BB to a "*Rem.*" (3rd ed., vol. I, pp. 222-3, No. XXIV, 7-8)—l. 21. The *pls.* mentioned by A as *exs.* of the four cases, being the same as those mentioned above (pp. 1612-6) by IHsh in the Aud, except the second, for which A uses دَدَايَا (instead of تَضَايَا), are, according to the BB, all on the measure of فَعَالِلُ *pl.* of فَعِيلَةٌ and فَعَالَةٌ [246]. But two *pls.*, شَوَايَا and مَرَايَا, mentioned above, though not by A, are on the measures of فَوَاعِلُ and مَفَاعِلُ respectively (see note on p. 1605, l. 1). On the KK's theory, that the last two letters of the *pl.* are the ل of the word and the ي of feminization (ll. 9-10 above), شَوَايَا also may be فَعَالِي (Cf. Wright, vol. II., p. 223, No. XXIV. 9); but مَرَايَا would be مَفَالِي an unheard-of form with the ح left out.

P. 1620, ll. 1-3. And also by the fact that it accounts for مَرَايَا, which the KK's theory fails to explain—l. 9. The "two quiescents" are the ي third in the *sing.* خَطِيئَةٌ, and the ي third in the *pl.* خَطَايَا.

P. 1620, l. 15. The و is, by hypothesis, a ل; but I have inserted "[final]" for correspondence with the wording on p. 1268, l. 10, and p. 1621, l. 21. The affixed *nom. prons.* ت, etc., and the *aug.* ي and ن of the *du.*, being separable, do not affect this finality.

P. 1622, l. 21. Read <sup>تَغْزَى</sup>.

P. 1623, ll. 19-21. Every one of the *exs.* given by Wright (3rd ed., vol. I, p. 91, §. 169) is, like <sup>تَغْزَى</sup> here, an *ex.* of conversion into | (written as <sup>ي</sup>), not “into <sup>ي</sup>”, as he asserts.

P. 1624, l. 13. Read <sup>هَوَى</sup>.

P. 1627, ll. 1-2. R treats <sup>غَاب</sup> here as <sup>فَعَلَ</sup>: but Lane (p. 2313, col. 2) says, on the authority of the Msb, that its *n. un.* <sup>غَابَةٌ</sup> is <sup>فَعَلَةٌ</sup>.

P. 1630, ll. 12-13. Its author is not named (Jsh)—l. 17. “Hanẓala” Ibn Mālik (see p. 94A and Part I, p. 187A).

P. 1631, ll. 3-4. After <sup>إلى الكسرة</sup> and before <sup>فلا يناسب</sup> in my MS (p. 158, l. 10) of the Jrb, for <sup>إلياء المدغمة</sup> I read <sup>التي</sup> <sup>والفتحة</sup> <sup>التي</sup>, thus altering <sup>إلياء</sup> into <sup>إلياء</sup>, and filling up two *lacunæ*, one before, and the other after <sup>إلياء المدغمة</sup>, as the context obviously requires.

P. 1632, l. 2. “is quiescent”, so that incorporation tends to produce a concurrence of two quiescents; though this is pardonable in <sup>حَوَى</sup> (p. 994, ll. 11-14), and is avoided in <sup>أَحْيَى</sup> and <sup>أَسْتَحْيَى</sup> by transfer of Kasra from the ع to the preceding quiescent.

P. 1633, ll. 20, 21. For <sup>أَحْيُوا</sup> and <sup>أَرْمُوا</sup> R. 319, ll. 1-2, has <sup>أَحْيُوا</sup> and <sup>أَرْمُوا</sup>; but cf. S. II. 431, l. 1.

P. 1634, l. 21. Read <sup>حَاتَمَى</sup>.

P. 1636, l. 5. For “Tanwīn” read “Tamīm”.

P. 1637, l. 7. Read “*apoc.*”



P. 1640, l. 11. Kaww is a water-course in the valley of the Banū 'Ukail (Bk)—l. 12. For حو<sup>2</sup> some MSS [of the SH] have حو<sup>2</sup> (Jrb), as in l. 13.

P. 1641, ll. 16-20. But see p. 1640, ll. 17-20.

P. 1642, l. 4. Read "orig."

P. 1644, ll. 9, 10. For أَحْيُوا<sup>''''</sup> and أَحْيُوا<sup>''''</sup> R. 318, l. 15, has أَحْيُوا<sup>''''</sup> and أَحْيُوا<sup>''''</sup>; but the last ي, which is the second of اَفْعَلْ and اَفْعَالْ respectively, should be elided, and the preceding letter then pronounced with Damm on account of the و, as in رَضُوا<sup>''</sup> and خَشُوا<sup>''</sup> for رَضُوا<sup>''</sup> and خَشُوا<sup>''</sup> (pp. 1595, 1630).

P. 1645, ll. 2-3. I. e. اَحْيَا<sup>''</sup> without incorporation of the second ي into the third would be deemed heavy.

P. 1647, l. 15. "the third". In R. 346, l. 7, I read الثالثة for الثانية.

P. 1652, l. 14, and p. 1653, l. 17. In the *nom.* and *gen.* حَيُّ<sup>''</sup> and حَيُّ<sup>''</sup> the final ي, third and fourth respectively, though euphonically elided [16, 697], is virtually present (see note on Part I, p. 1214, l. 12); and in the *acc.* it appears. Hence R speaks of it as "preserved", because he is dealing with arbitrary, not mere euphonic, elision.

P. 1658, l. 6. Cf. قَوِي<sup>''</sup> (pp. 1505, 1596) and قَوِيَّة<sup>''</sup> (p. 1579).

P. 1659, l. 5. Orig. قَوِي<sup>''</sup>, then قَوِي<sup>''</sup>, then قَوِي<sup>''</sup>, then قَوِي<sup>''</sup>.

P. 1660, *ll.*, and p. 1661, *l.* 1. For <sup>قَوَّوْلَ</sup>اِقْرَوْرَل R. 350, *l.* 16, has <sup>اَعْلَوَطَ</sup>اِقْوَرَل, which is like <sup>اَعْلَوَطَ</sup>اِقْوَرَل, not <sup>اَعْدَوْنَن</sup>اِقْوَرَل.

P. 1661, 6. For <sup>اَقْوَرَوِي</sup>اِقْوَرَوِي, which is *pass.* of <sup>اِقْوَرَوِي</sup>اِقْوَرَوِي from <sup>قَوَّ</sup>قَوَّ, like <sup>اِحْدَوِي</sup>اِحْدَوِي from <sup>حَوَّ</sup>حَوَّ [730], R. 350, *l.* 18, has <sup>اَقْوَرَوَل</sup>اِقْوَرَوَل; but, this being *pass.* of <sup>اَقْوَرَوَل</sup>اِقْوَرَوَل, like <sup>اَعْدَوْنَن</sup>اِقْوَرَوَل, its middle و would not be an *l* in the *act.* voice, as the context requires—*l.* 21. For <sup>اَقْوَرَوِي</sup>اِقْوَرَوِي R. 351, *l.* 2, has <sup>اَقْوَرَوِي</sup>اِقْوَرَوِي, which is on the measure of <sup>اَعْلَوَطَ</sup>اِقْوَرَوِي, not <sup>اَعْدَوْنَن</sup>اِقْوَرَوِي.

P. 1664, *l.* 19. Read “ (MASH). ”

P. 1666, *l.* 21. IH treats <sup>رَدَّ</sup>رَدَّ and <sup>يَرَدُّ</sup>يَرَدُّ under the second kind of concurrence of two likes, where the first is mobile, and the second quiescent, because he regards them as *dial. vars.* of <sup>رَدَّ</sup>رَدَّ and <sup>يَرَدُّ</sup>يَرَدُّ; but A below (*pp.* 1694-9) treats them under the third kind, where both are mobile, because he regards them as formed from <sup>رَدَّ</sup>رَدَّ (*orig.* <sup>يَرَدُّ</sup>يَرَدُّ) by supervention of quiescence upon the second د (see p. 1694, *ll.* 16-21).

P. 1667, *ll.* 23, 24. Jahn (IY. 1457, *ll.* 21, 22) prints <sup>وَجَعَلَ لَكَ</sup>وَجَعَلَ لَكَ and <sup>وَجَعَلَ لَكَ</sup>وَجَعَلَ لَكَ, which I do not find in the Kur, though IY calls it <sup>وَجَعَلَ لَكُمْ</sup>وَجَعَلَ لَكُمْ: but <sup>وَجَعَلَ لَكُمْ</sup>وَجَعَلَ لَكُمْ XVI. 74. And hath made for you occurs. Cf. <sup>وَجَعَلَ لَكَ</sup>وَجَعَلَ لَكَ (IY. 1468, *l.* 2).

P. 1668, *ll.* 9-12. Jahn (IY. 1457, *l.* *l.*) gives only <sup>يَكْذِبُ بِالَّذِينَ</sup>يَكْذِبُ بِالَّذِينَ with incorporation; but the context seems to require the alternative pronunciation (<sup>يَكْذِبُ بِالَّذِينَ</sup>يَكْذِبُ بِالَّذِينَ without incorporation) also—*l.* 13. It

is in order to avoid a concurrence of two quiescents that "display . . . . is better" (see p. 990, ll. 3-18).

P. 1671, l. 3. For "from the great Incorporation by IAl," intended as a rendering of *من الإِدْغَامِ الْكَبِيرِ لِأَبِي عَمْرٍو* in IY. 1459, ll. 4-5, read "as an instance of the great incorporation practised by IAl". For Sht says in the *Hirz alAmānī* (p. 44)

وَدُونَكَ الْإِدْغَامَ الْكَبِيرَ وَقَطْبُهُ \* أَبُو عَمْرٍو الْبَصْرِيُّ فِيهِ تَحْقِيقٌ

which the KM explains as *And take [199] the great incorporation, its chief [exponent] being Abū 'Amr [IAl] alBaṣrī, in [the readings of] whom it is collected, adding that "the incorporation" is named "great" because of its including the two likes and the two approximates (see ll. 21-24 in my text), or because of its effectiveness in making the [incorporated] letter quiescent. The latter reason seems to be adopted in the Persian commentary, which says that incorporation is of two sorts, great, where two operations are requisite, rejection of the vowel from the first of the two letters, and subsequent incorporation of the first into the second; and little, where the first, being already quiescent, has only to be incorporated into the second (see the third and first kinds, respectively, on p. 1666)—ll. 7-21. See note on p. 1683 (l. 20)—l. 12. Read "third]".*

P. 1673, l. 9. "they," i. e. the GG generally, not merely "Y and Khl" mentioned in l. 8. See p. 1758, ll. 13-19.

P. 1676, l. 20. The *و* and *و* are approximates, not likes, as R implies (see l. 12).

P. 1678, ll. 21-23. This is an answer to an imaginary question "Why should not the measure be broken by incorporation, since it is broken by elision?"

*P.* 1679, *l.* 8. From the same poem as a verse on *p.* 456, as appears from collating *T.* 636 with *CD.* 129-130—*l.* 9. Ka'nab Ibn Damra (Umm Sâlib being his mother), one of the Banû 'Abd Allâh Ibn Ghatafân. He was in the days of AlWalid Ibn 'Abd AlMalik (*T.*)—*l. l.* *Cf.* *p.* 1693, *l.* 5—*ibid.* Lane (*p.* 1794, *col.* 3) gives ضَفَفُ اَلْحَالِ and ضَغْفُو, with Fath of the ع, on the authority of S as quoted in the Tāj al'Arūs: but *S.* II. 445, *l.* 19, has Kasr of the ع in ضَفِفُ and ضَغِفُو; and Kasr is clearly indicated by R's language (*pp.* 1679-80), and by Sn's comparison with كَنَفُ (*p.* 1693, *ll.* 6-7).

*P.* 1680, *l.* 4. For "(e, a)" read "(e, α)".

*P.* 1681, *ll.* 4-5. So that it belongs to the case where the first homogeneous letter is quiescent, and the second mobile, in which incorporation is necessary; not to the case where both are mobile, which we are discussing.

*P.* 1683, *ll.* 12-14. While the vowel of the first of the two likes is elided (*p.* 1667, *ll.* 6-11)—*l.* 20. "softness" includes "prolongation" (*p.* 995, *ll.* 5-8, and *p.* 1684, *l.* 15); so that "quiescent . . . . softness" means "sound quiescent" (*p.* 1684, *l.* 23), including the first د and ي in such as عَدُو and دَلِي respectively (*pp.* 1670-1), which are practically sound, since their prolongation is removed by incorporation into the second. IH (*SH.* 145, *ll.* 1-2) says simply "a sound quiescent, . . . . as قَوْمٌ مَالِكٌ" (*cf.* *p.* 1670, *ll.* 20-22), on which Jrb (*p.* 191, *ll.* 11-16, of my MS) comments as follows:—What is meant by "sound" is "other than a letter of prolongation": so that incorporation is disallowed in such as قَوْمٌ مَالِكٌ with د [contrasted with قَوْمٌ مَالِكٌ above], for lack of prolongation; and in such

as عَدُوٌّ وَأَيْدٍ . . . . . is not disallowed" (p. 1671, ll. 7-21). But A's use of the term "softness" here instead of "prolongation" corroborates the statements of Z and R (pp. 1667-8, 1684) that incorporation is allowable in such as ثَوْبٌ بَكْرٌ and جَنْبٌ بَكْرٌ, for which reason I have omitted from Jrb's comments "What is meant . . . so that" and "in such as قَوْمٌ مَالِكٌ . . . . . prolongation," and have inserted the bracketed words in ll. 18, 20 of p. 1671.

P. 1684, l. 2. Read "*sea divided*".

P. 1687, l. 3. See note on p. 1070 (ll. 11-14). The incorporation in II. 269 seems to infringe the rule that the two quiescents, i. e. the incorporated letter and the preceding letter of prolongation, should be in the same word (p. 991, ll. 19-20, and p. 994, l. 14). Perhaps the rule is relaxed in incorporation peculiar to Readers—l. 5. Read "*pret.*"—l. 16. Read "[*mosquito-curtain*".

P. 1688, l. l. Put a comma after "part".

P. 1690, ll. 1-2. "in the first, but not in the second", probably because فَعْلٌ is lighter than فَعْلٌ.

P. 1691, l. 6. For "if" read "of"—ll. 12-16. And similarly in تَجَلَّبَبٌ [485], which, by parity of reasoning, is co-ordinated with تَدَحَّرَجٌ by one of the too likes, and by the ت: but properly the Hamza and ن in اِنْعَسَسَ, and the ت in تَجَلَّبَبٌ, are not co-ordinative, because they do not represent *rads.* in the standard paradigms (see p. 1091, ll. 17-19), and because the Hamza and ت occur at the beginning (p. 1092, l. 8)—l. 15. "the second", not the first (see note on p. 1098, l. 21).

P. 1692, l. 12. Put a comma after "*lizards*".

P. 1693, l. 5. See note on p. 1679, l.l.

P. 1694, l. 7. Read "(b)".

P. 1695, l. 18. Bakr Ibn Wā'il (S. II. 164, l. 21, R. 371, l. 4) and others (R)—ll. 18-19. S has دَن and مَرَن in place of كَن, and مَرَن, not in addition to them—ll. 22-24. And دَن is transmitted, with a quiescent ن added before, and incorporated into, the ن of females; and دَات with an ا added before the ت of the pron.: so in 'Alī Bāshā's commentary [c. 1145 (Hkh. VI. 591)] on the Tashīl (Sn). The Wazīr 'Alī Bāshā, son of the Wazīr Kūr Aḥmad Bāshā, entered Aleppo as Governor in 1180, and quitted it in 1181. And he died in 1183. He was a friend and patron of the learned (SD).

P. 1696, l. 4. Read "unaltered (A) after their"—l. 5. Read "(S): (c) in"—ll. 23-24. See note on p. 1482, ll. 23-24.

P. 1697, l. 15. For "on" read "or"—l. 24. Sn practically proposes to substitute "mobile before" for "formed with" in l. 20.

P. 1701, ll. 12-13. هَلَمَّيْن in Part I, p. 678, l. 2, is so printed by Jahn in IY. 507, l. 21, where no direction as to the vowel of the double م is given; but should evidently be هَلَمَّيْن with Kasr, as here expressly stated by A, for the reason assigned by Sn. Wright (*vol. I, p. 296*) and Lane (*p. 3044, col. 3*) do not mention this form.

P. 1702, l.l. 15, 19. This number "sixteen" is characterized as "approximate" because the exact number of outlets, being equal to the number of letters, is twenty-nine or more [733]; and as "indiscriminate," because it omits to note the number of outlets in each class separately, i. e. guttural three, lingual ten, labial two, and nasal one.

P. 1705, ll. 7-8. Cf. p. 1738, ll. 7-8, and note—ll. 12-13. and that which is above it (SH. 146, ll. 1-2); but some MSS have "and

that part of the palate which is above it" (MASH), as given here in the text.

P. 1706, l. 2. "lower" ( <sup>ف</sup>أَسْفَل ) seems to mean "nearer to the tip of the tongue". De Sacy renders <sup>ف</sup>أَسْفَل here by "plus rapprochée" (*Anth. Gramm.* 413, l. 37).

P. 1707, l. 2. Read "important"—l. 21. "posterior to", i. e. "nearer to the tip of the tongue than".

P. 1708, ll. 8-12. Eight premolars and twelve molars (Black's Medical Dictionary, p. 742); not four premolars and sixteen molars, as stated by R, who apparently reckons the posterior bicuspid or premolars as molars—l. 25. Put a comma after "[733]".

P. 1709, l. 14. Read "(Jrb)".

P. 1710, l. 5. For "then" read "than".

P. 1712, l. 11. "those", i. e. mentioned by Z in §. 732—ll. 11-17. European grammarians (Wright, Sterling, Roorda, Schier, Glaire, Galland, etc.) give the number of letters as 28, beginning with **ا**, by which they seem to mean not only the mobile **ا** [668], i. e. Hamza, but also the soft **ا** (p. 1714, l. 23).

P. 1713, ll. 3-6. The Prophet means "I speak the best Arabic", not "I pronounce the best **ض**"—ll. 5-6. My MS of the Jrb (p. 195, ll. 9-10) has لا استواء العرب المخرج في الاتيان بالعرف كلها; but I have omitted "the outlets" ( **المخارج** ) after "equal," because it would be unintelligible without some context supplied before it, e. g. "in their command over" ( **في استيلائهم على** ); while the sense is clear enough without it.

P. 1715, ll. 4-6. This **ا** representing only one letter, vid. the soft **ا**, is not to be confounded with the **ا** representing two letters, vid. **ا**.

and **ا**, sometimes unaccountably reckoned as one (*p.* 1713, *ll.* 7-15). The former is placed twenty-eighth in alphabetical order, between **و** and **ي** (*p.* 1715, *l.* 17)—*l.* 10. "pronunciation as Hamza", i. e. characteristic rising (*p.* 931, *ll.* 12-15).

*P.* 1716, *l.* 21. Read **عالم** — *l.* 23. Read "[this]".

*P.* 1718, *l.* 20. Read "both are one".

*P.* 1721, *l.* 10. Jahn (IY. 1463, *l.* 21) prints **ط**; but R. 378, *l.* 13, has **ظ**, which is evidently right (*cf.* *ll.* 10-11 with outlets 11 and 13 on *pp.* 1710-1)—*l.* 21. Read "true".

*P.* 1722, *l.* 1. For "then" read "than".

*P.* 1724, *l.* 1. Read "[to sound]" — *l.* 2. Read "restored".

*P.* 1727, *l.* 4. **ع** and **ي** are not lax, but intermediate (*p.* 1728, *ll.* 15, 18-19).

*P.* 1730, *l.* 16. "of which" sort of abridgment.

*P.* 1732, *l.* 18. **بِنْفَلٍ** (IY. 1464, *l.* 21) : **بِنْفَلٍ** (M. 190, *l.* 12; Lane, *p.* 975, *col.* 1, and *p.* 1726, *col.* 2) a donation — *l.* 20. Put a comma after "booty" — *ll.* 20-25. They are named **حُرُوفُ الدَّلَالَةِ** because they are uttered from the **دَوَلِقْ** tip of the tongue, which is its fore part and its extremity (IY. 1466, *ll.* 17-18). Here IY follows Z (M. 190, *l.* 13) in connecting **دَلَالَةِ** with the **دَلِقْ** or **دَوَلِقْ**, i. e. tip of the tongue. But this connection is evidently inappropriate to the three labials (*p.* 1732, *l.* 25), which are not pronounced with the tip of the tongue (*p.* 1711, *ll.* 12-14). Lane, indeed (*p.* 975, *col.* 1, and *p.* 2042, *col.* 1), cites the *Tāj al'Arūs* as asserting that all six letters are **دَوَلِقِيَّة**; but he also (*p.* 2042, *col.* 1) cites the



same authority as adding that only ل, ر, and ن are "pronounced with the tip of the tongue". The truth is that all six are حُرُوفٌ ذَلَّاتٌ in the sense of *letters of liquidity* or *liquid letters*, as is evident from the qualities attributed to them on p. 1732 by IH, R, and Jrb, vid. smoothness, elegance, lightness, quickness in articulation, and readiness to combine with other letters; but that only three ل, ر, and ن, are ذَلَّاتٌ or ذَلَّاتٌ in the sense of *tippy*, i. e. pronounced with the *tip* of the tongue (p. 1739, ll. 19-21).

P. 1733, l. 7. "because etc." in SH. 151 (ll. 5-6) follows "contrary to them" in l. 1 of the text.

P. 1734, l. 1. Read قَلَّالَةٌ.

P. 1738, ll. 7-8. IY. 1460, l. 5, has هَيَّهْ stuttering (see p. 1705, ll. 7-8).

P. 1740, l. 18. "mine age". He was then 70 years old (see note on p. 924, l. 2)—l. 20. Its author is not named (Jsh).

P. 1742, l. 23. After "second" insert "[716]". See p. 1545, ll. 4-5.

P. 1743, l. 8. A different reason is given by R in §. 756 (p. 1810, l. 21—p. 1811, l. 2).

P. 1745, ll. 8-9. Apparently because ت is not incorporated into ق or ض, which is true of ق, but not always of ض (p. 1798, ll. 21-25). See p. 1829, ll. 11-12 (No. 10)—l. 21. Read "[737, 758]".

P. 1746, l. 14. There is no [word] like قَنْزٌ or عَنَلٌ in the language (S). See S. II. 466 (ll. 9-11)—l. 21. Read "thy Lord".

P. 1747, ll. 15-17, 24. اِنْفَعَلَ from ضَرَبَ is not given in the

dictionaries ; nor from *وَجَلَّ* or *يَسَّرَ* or *يُسَّسَ* —l. 15. *إِفْتَرَبَ* for *إِضْرَبَ* is found (p. 1754, l. 6, and p. 1814, l. 18).

P. 1751, l. 17. Read “(Jrb),]” —ll. 20-22. Because they are letters of *ضَوَى مَشْفَرٍ* (p. 1750, ll. 2-5).

P. 1753, l. 6. See note on p. 1786, ll. 4-11.

P. 1754, ll. 2, 5. *إِفْتَعَلَ* is really no exception to either rule, because the incorporation of its sibilant or covered *ف* into the *ت*, being preceded by conversion of the latter into a sibilant or letter of covering (see ll. 10-11), is not an incorporation of a sibilant or covered into a non-sibilant or an uncovered letter—l. 4. Put a comma after “others”—l. 6. *إِطَرَبَ* (R. 387, l. 15), apparently a misprint (see p. 1814, ll. 17-21)—l. 12. *Dele* the comma after “second”—l. 16. Read “[54, 752]”—l. 17. After “seen” insert “[752]”. See pp. 1796 (l. 17)-1797 (l. 15)—l. 19. Read “thorax”.

P. 1756, l. 4. Read “are not from”—l. 6. For “he” read “be”—ll. 12-14. *ن*, *ر*, *ص*, *ز*, and *س* are not incorporated into *ض* or *ش* [750-752], though there is a dispute about incorporation of *س* into *ش* [746]. *Z*, no doubt, refers only to the six letters mentioned at the beginning of §. 752 (see p. 1798, l. 21).

P. 1757, ll. Put a comma after “[661, 671, 731]” instead of a full stop.

P. 1758, l. 4. AlMutanakhkhil is a cognomen, his name being Mālik [Note on Part I, p. 451, l. 19]. He was a heathen, and a good poet of Hudhail (AKB. II. 137)—ll. 13-22. Cf. p. 1673 (ll. 9-22)—l. 14. Read *قَرَأَ*.

P. 1759, l. 5. Jahn (IY. 1472, l. 5) prints <sup>5a</sup> ٤٢, but this conversion of Damma into Kasra is not necessary (see p. 1547, ll. 12-16)—ll. 18-19. See pp. 1663 (ll. 3-4), 1741 (ll. 19-27). Jr̄b. 202, l. 19, has “and then the first would not be like the second, so that incorporation would not be possible”.

P. 1760, l. 5. Read “[731, 737]”—l. 14 and p. 1762, l. 4. When ʾ or ʿ is after ʔ, the incorporation is regarded by Z as an incorporation of ʾ or ʿ into ʔ (see p. 1766, ll. 13-14), because of the rule that, in gutturals, the lower is incorporated into the higher [737]; but by IH (see p. 1765, ll. 8-10) as an incorporation of ʔ into ʾ or ʿ, by way of exception from this rule. The latter opinion seems preferable, because it is a fundamental principle of incorporation that the first should be incorporated into the second, even if the second have to be converted, for that purpose, into a letter homogeneous with the first [735]. Cf. pp. 1816 (ll. 12-14), 1813 (ll. 18-23).

P. 1762, l. 17, and p. 1763, ll. ٤٢ and ٤٣ printed by Derenbourg (S. II. 462, l. 20, and 463, l. 9) should be ٤٢ and ٤٣, as noted by Jahn (*Sibawaihi's Buch*, vol. II, part I, p. 870, l. 6), ٤٢ being a proper name, not uncommon (see ID. 180, l. 22, and Dh. 347, ll. 1-7).

P. 1764, l. 6. Read “Slap ‘Ali’”—ll. 6-9. Apparently when the first happens to be lower than the second, as here (see p. 1755, ll. 2-13)—l. 9. Read “and, that”—l. 10. Read “heaviness”—ll. 18-23. R treats this as an incorporation of ʿ into ʾ (see p. 1762, l. 21—p. 1763, l. 24): but Z relegates it to the end of the section, because it is not, strictly considered, an incorporation of ʿ into ʾ, or of ʾ into ʿ.

P. 1765, l. 4. Read "*Slaughter*"—ll. 8-10. See note on p. 1760, l. 14, and p. 1762, l. 4.

P. 1766, ll. 13-14. See the same note—ll. 15-16, 18. In IY. 1474, l. 20, I read *والعين* for *والكاهن*; and in l. 21 I transpose *الابتد* and *الاقرب*: these alterations being evidently required by the context—l. 17. For "then" read "them".

P. 1767, ll. 19-23. "incorporation . . . . . parted" is from R. 392, ll. 3-5; and "as in . . . . . garden" from R. 391, l. 1, to which R refers in the former passage by adding "as we have mentioned" after "parted".

P. 1769, l. 9. كَلْدَة (IY. 1476, l. 1): كَلْدَة (S. II. 463, l. 17). The former signifies a *piece of rough ground*, while the latter is a proper name. R, no doubt, borrowed this *ex.* from S—l. 16. The MAR (p. 392, note 4, reading *تُطَنَّا*), translates this *ex.* into Persian by "*Wear out a cotton garment*".

P. 1770, l. 4. Read "preventive".

P. 1773, ll. 20-21. "because . . . . . its like". This seems to be IY's meaning; though it is not easy to extract from his words *لأن المنفصل لا يلزم الحرف أن يكون بعد مثله* in IY. 1477, l. 23, as printed by Jahn.

P. 1775, l. 7. ضَرْمَة (IY. 1478, l. 18), which, if not an accidental transposition of ضَمْرَة a well-known proper name, should apparently be ضَرْمَة (see IHb. 45, Dh. 319), or perhaps ضَمْرَة (see KF. 827)—l. 14. For "blemish" read "flaw"—*ibid.* Abū Bakr Aḥmad Ibn Mūsā Ibn Al'Abbās Ibn Mujāhid, [the Professor of Reading (IKhn, ITB), b. 245 (IKhn),] d. 324 (IAth, IKhn ITB). He was a master in knowledge of readings (IAth).

P. 1776, l. 14. For "blemish" read "flaw".

P. 1779, l. 1. نَاصِب [312] (S. II. 467, M. 194). But IY gives نَاصِب in the text of the M, explaining النَّاصِبُ as *the lightning that is seen from afar* (see IY. 1479, l. 19, and 1480, ll. 23-24)—  
l. 9. By Tamīm Ibn Ṭuraif al'Ambarī (IY).

P. 1780, ll. 2-3. After this text IY. 1481, l. 6, adds "and مَنْ وَفَعَلَ ذَٰلِكَ II. 231. *And whoso doeth that*"; but this looks like an interpolation, because the incorporated ل here is not the ل of بَلَّ or دَلَّ, nor is ذ one of the letters mentioned by IY as having this ل incorporated into them by Ks (see p. 1779, ll. 17-19), nor is this reading mentioned in the K or B.

P. 1781, ll. 8-11. A free paraphrase of S. II. 467, ll. 468, l. 2.

P. 1782, l. 19. Read "alḤaḍramī".

P. 1783, l. 7. "utterance" of , followed by ل —l. 11. If, as is possible, Ibn Mujāhid mean to except Ya'kūb alḤaḍramī mentioned on p. 1782 (ll. 18-20), his observation here seems to be out of its proper place—l. 16. Read "Tanwīn" for "Tamīm"—l. 17. "necessarily". Cf. "necessary" on p. 1793 (l. 17). In neither place does Jrb make any comment on the necessity alleged by IH. But see the remarks of IY on pp. 1784 (l. 15)—1785 (l. 6). Probably IH and Jrb mean "necessarily" and "necessary" in reading the Qur, this being a case of "incorporation proper to Readers" (see p. 1672, ll. 14-15), among whom it is universal; for Sht says in the *Ḥirz alAmānī* (pp. 105-6), in the chapter on the Predicaments of the Quiescent ن and the Tanwīn,

وَكُلُّهُمْ أَتَّقُونَ وَالَّذِينَ أَذْغَمُوا \* بَلَا غَنَّةٍ فِي اللَّامِ وَالْكَافِ لِيَجْمَعَا  
وَكُلَّ يَدِهِمُ أَذْغَمُوا مَعَ غَنَّةٍ \*

And all of them incorporate Tanwīn and the quiescent ن into ل and ك without nasality, in order that the sound of the two may be beautiful; and all incorporate into the letters of يَنْمُو with nasality (cf. p. 1785, ll. 6-8, 17)—l. 22. "an obstacle", vid. conjunction of the two letters in one word (see p. 1785, ll. 8-9).

P. 1784, l. 8. "this [rule]" in p. 1783, ll. 15-17.

P. 1785, l. 1. For "the" read "thee"—*ibid.* Perhaps this second *ex.* should be مِنَ وَالِ XIII. 12. [643]; but Jahn gives مَنْ (IY. 1482, l. 13)—l. 7. A. IV. 434, l. 17, is here continued from "incorporated" on p. 1783 (l. 16)—l. 11. "this restriction", i. e. "so long as etc." (ll. 8-11).

P. 1786, ll. 4-11. IH's reply comes, in SH. 154, ll. 3-6, between "into two likes" (p. 1751, l. 19) and "لِبَعْضٍ شَأْنِهِمْ" (p. 1753, l. 6); but I have transferred it to this section, where it can be more conveniently considered.

P. 1787, ll. 12-14. In R. 389, ll. 1-2, the two clauses, "so that . . . . stified" and "in order . . . . kind", composing this sentence are transposed, apparently by mistake—l. 21. Read "[the ن]".

P. 1790, ll. 10-11. The remaining guttural, i. e. ه, is omitted, because, being always quiescent, it cannot follow a quiescent ن.

P. 1792, ll. 2-6. Excluding ه for the reason given in the last note, we have 28 letters, vid. 6 gutturals, and 22 non-gutturals, of which 7 non-gutturals have been mentioned in cases (1) and (3), and the 6 gutturals in case (2), total 13, leaving 15 letters, all

non-guttural, detailed on p. 1716 (ll. 12-13)—l. 4. Read “ [i. e.,] ”—ll. 4-5. The four cases are arranged above (pp. 1783-1792) in the order adopted by Z and A, which is open to the objection that it interpolates the guttural letters (case 2) among the non-gutturals (cases 1, 3, 4); whereas R, in p. 1787, l. 15-p. 1788, l. 18, puts the gutturals (α) after all three kinds of non-gutturals (a-c), a much more convenient arrangement. But A’s words “any of the letters not yet mentioned” prevented me from following R, otherwise these “letters” would have included the gutturals, contrary to A’s intention.

P. 1793, l. 8. “of incorporation”, i. e. that ن is incorporated into—l. 17. See note on p. 1783 (l. 17)—ll. 22-24. IH omits to describe the state of the quiescent ن with the gutturals; but his mention of its incorporation and two other changes with the non-gutturals suggests, as Jrb remarks, in ll. 17-22, that with the gutturals it remains unchanged. Jrb, however (p. 203, ll. 12-15, of my MS), and an interlinear annotator in the MASH (SH. 156, between ll. 6. and 7), ignoring its state with the gutturals, try to make up the “five states” by counting incorporation and retention and removal of nasality as three: but this seems impossible, because retention and removal of nasality are alternative accompaniments of incorporation, not separate states; and I therefore make up the “five” by reckoning incorporation as two, and including display with the gutturals as implied, though not actually mentioned, by IH.

P. 1794, l. 4. ختن (R. 394, l. 2; MAR. 156, note 5): حَيْن in the time of (S. II. 465, l. 14)—*ibid.* Read خَتْنُ سَلِيمَانَ here, and حَيْنُ سَلِيمَانَ in S. II. 465, l. 14., because the quiescent ن is stifled before س (see pp. 1716, 1792), not incorporated into it; so that the س in these two *exs.* cannot be doubled.

P. 1795, ll. 10-22. I have arranged these *exs.* from R. 394, ll. 8-12, in the order of the nine letters; and filled up the gaps in the series, which are probably caused by carelessness of some copyist or lithographer.

P. 1796, l. 13. After "Arabic" read "(S)".

P. 1798, l. 21. See p. 1756, ll. 12-14, and note.

P. 1799, l. 9. In R. 395, l. 11, I supply *قُرِبَتْ فِيهِ مِنَ الطَّاءِ*, as in S. II. 471, l. 8, after *الَّذِي*, which would otherwise have no *conj.* [177], the next words being *تَجَافَى الشَّيْنِ* rendered "as *ش* does" (in l. 8)—l. 10. "in reading" the *Kur.*

P. 1799, l. 25-p. 1780, l. 1. This sentence is given in R. 395, ll. 13-14, as part of IH's text, after "another" in p. 1799, l. 12; but is not to be found in SH. 157, l. 1, nor in Jrb (p. 205, ll. 1-2, of my MS).

P. 1802, ll. 2-5. This *ex.* is differentiated from those in p. 1801, ll. 10-12, by the quiescence of the *ب*: but that difference does not seem to be material, because the *exs.* in p. 1801, ll. 6-8, show that incorporation is allowable whether *ب* be quiescent or mobile; and I think that "dispute" in l. 3 refers to the controversy described in ll. 5-11 as arising between "us", i. e. the BB, and "the KK", when incorporation involves an "irregular concurrence of two quiescents", which is not the case here, because the incorporated *ب* is preceded by a mobile (*cf.* ll. 20-22)—ll. 9-10. "its being attributable to stifling", i. e. the fact that the seeming quiescence of the *ب* in *أَكْرَبُ* is attributable to stifling of its vowel, not to incorporation (see pp. 1671, 1684-6, 1753, 1803, 1807).

P. 1803, l. 2. If VI. 53. be regarded as a case of incorporation, then *بِأَعْلَمَ الشَّاكِرِينَ* should be written.



P. 1807, l. 9. Read “(b)” —ll. 20-21. In Wright’s *Arabic Grammar* (3rd ed., vol. I, p. 67) “furtive Kasra to the first radical” should be “furtive Fatha to the first ع”, which remains partially mobile with its original vowel, as is evident from the explanations of R and IY here—l. 21. Read “incorporation”.

P. 1808, l. 13. For “ef” read “of”.

P. 1810, l. 4. As <sup>ع</sup>عَ , inf. n. <sup>ع</sup>عَ , not <sup>ع</sup>عَ , inf. n. <sup>ع</sup>عَ , with the conj. Hamza, as strangely printed by Lane (p. 1984, cols. 2, 3)—l. 21. See p. 1743, ll. 6-11, and note on l. 8.

P. 1812, l. 23. For ع in M. 195, l. 13, I read ع , as in IY. 1487, l. 20.

P. 1813, l. 18. “Converse” change—*ibid.* Read “(A)” —ll. 18-23. See note on p. 1760, l. 14—ll. 23-24. Zuhair Ibn Abi Sulma Rabi’a (TSh, KA, BS, Is, AKB) Ibn Riyāḥ (KA, BS, Is, AKB) Ibn Qurṭ (TSh, KA, Is) . . . . . Ibn ‘Amr Ibn Udd Ibn Ṭābikha Ibn AlYās Ibn Muḍar Ibn Nizār (KA) alMuzanī (Is, AKB) one (BS) of [the Banū (BS)] Muzaina (BS, AKB) Ibn Udd Ibn Ṭābikha Ibn AlYās Ibn Muḍar (AKB). Muzaina [here loosely described by AKB as “Ibn Udd”] was mother [of the children (ID, AF)] of ‘Amr [Ibn Udd (KA, AF) Ibn Ṭābikha (ID, AF)], and daughter of Kalb Ibn Wabra (ID, KA, AF). Their settlement being in the territories of Ghaṭafān, people think that he—I mean Zuhair—was of Ghaṭafān, which is a blunder. So in the *Istī’āb [fī Ma’rifat alAṣḥāb]* (HKh) by IAB, as though this were a refutation of what IKb says in the TSh, that “they trace his lineage to Muzaina, whereas his lineage is only in Ghaṭafān” (AKB)—l. l. The next verse of this ode is cited on pp. 60, 635; and another verse in Part I, p. 1479.

P. 1814, ll. 10-12. I. e. would be removed if the **ص** were incorporated into the **ط** after being converted into **ط** —l. 13. **إِنْ** <sup>وَأَنْ</sup>, according to Broch (M. 195, l. 19) and Jahn (IY. 1489, ll. 22, 24); but **إِنْ** <sup>وَأَنْ</sup> is rightly omitted in Tsr. 361, l. 15, as in S. II. 472, l. 1.

P. 1815, l. 5. Read “orig.”—l. 17. Its author is not named (Jsh).

P. 1816, l. 12. **مَنْ** <sup>وَأَنْ</sup>, not **مَنْ** <sup>وَأَنْ</sup> —ll. 12-14. See note on p. 1760, l. 14—l. 20. I have transposed these two *exs.* from SH. 158, ll. 3-4, to suit the order of the “two ways” in ll. 19-20.

P. 1817, ll. In R. 400, l. 1, I read **إِذْ** <sup>وَأَنْ</sup> **دَانٍ** for **إِذْ** <sup>وَأَنْ</sup> **دَانٍ** (cf. p. 1815, ll. 14-15).

P. 1820, ll. 18, 20. R. 399, l. 2, before “the **وَأَنْ** of **إِذْ** <sup>وَأَنْ</sup>”, and again before “the **وَأَنْ** of the *pron.*” inserts “what is before”, which I have omitted as inconsistent with the *exs.* in ll. 20-21, in all of which “the **وَأَنْ** of the *pron.*” is, and “what is before” it is not, converted—l. 19. For **وَأَنْ** and **وَأَنْ** read **وَأَنْ** and **وَأَنْ**, respectively (see p. 1812, ll. 20-23).

P. 1821, l. 20. “alteration” of the **وَأَنْ** or its subsequent approximate.

P. 1822, l. 6. “second” of the two approximates.

P. 1824, ll. 12-19. See p. 1835 (ll. 2-24)—l. 14. Read “[case 2 (d, c)]”.

P. 1830, l. 12—p. 1831, l. 2. I have slightly re-arranged these two paragraphs for greater clearness.

P. 1835, ll. 2-4. Jrb's language in (a, b) is confusing, because it suggests that elision is allowable only when "incorporation is not possible", and that incorporation is impossible only when it would involve "importation of the *conj.* Hamza . . . . . in the *aor.*": but the first suggestion is refuted by his second *ex.* (p. 1834, l. 9), where elision occurs though incorporation would be possible (p. 1835, ll. 15-16-); and the second by his first *ex.* (p. 1834, ll. 7-8), where incorporation is impossible (p. 1835, ll. 12-14), though it could not involve importation of the *conj.* Hamza in the *aor.*, because, in the interior of the sentence, no *conj.* Hamza occurs, either in the *aor.* or in anything else [669]: and, these two suggestions being therefore inadequate, his language fails to account for the elision in either of these two *exs.*

P. 1836, ll. 20-21. The "measure of the *v.*", i. e. the *Damma* or *Kasra* of its *ع*, is made plain by the vowel of the *ف* in *ظَلَّتْ* or *ظَلَّتْ*; not in *قَلَّتْ* or *بَعَّتْ*, where the vowel of the *ف* indicates that the *ع* is a *و*, or *ي*, respectively—l. 23. This passage of the *Aud.* commencing at (c), is a continuation of the extract ending in "the *v.*" on p. 1399 (l. 2).

P. 1837, ll. 7-8. For *مِيلَتْ* and *لَيْسَتْ*, with *Kasr* of the *ع*, like *ظَلَّتْ*. Instead of "like *مَلَتْ*", S. II. 446, l. 16, has "as they say *ظَلَّتْ*"—l. 21. "after being made quiescent", according to the rule that transfer of a vowel is to a quiescent (p. 1399). R does not make this stipulation (p. 1836, ll. 13-16), because he allows transfer to a mobile (pp. 1478-9).

P. 1839, l. 7. For "is" read "in". —l. l. Read "Āsim".

P. 1843, ll. 9-16. From R. 402 (ll. 7-8), supplemented by extracts from IY. 1496 (ll. 6, 9)—l. 18. On غَدْرًا see Part I, p. 470, ll. 13-14, and Part IV, p. 1323, ll. 16-17.

P. 1844, l. 21. S. II. 443-81, where I do not find this verse.

P. 1845, l. 4. Read بَكَرُ بْنُ —ll. 4-5. BS. 22 gives

غَدَاةٌ طَفَتْ عِلْمًا ۖ بَكَرُ بْنُ وَآئِلٍ \* عَشِيَّةً لَأَقِينَا جُدَامَ رَحْمِيرَا

as one verse, remarking “Do you not see how he has made عَشِيَّةً a subst. for it ( غَدَاةٌ )?”; whereas the first hemistich belongs to the verse occurring here in the text, and the second to a verse cited on p. 608 from the ML with the var. جُدَامًا (p. 27A). The author of the BS, who is also the author of the ML, a later work (Preface, p. XXV), seems to have been temporarily misled by the juxtaposition of these two hemistichs in the K, where Z, commenting on فِي سَاعَةٍ IX. 118. In the hour, i. e. time, of difficulty, cites them, together with a third

إِذَا جَاءَ يَوْمٌ دَارِئِي يَبْتَغِي الْغَنَى

When mine heir comes one day, i. e. at some time, seeking wealth, from a verse by Hātim at Tā'i ending with

يَجِدُ جَمْعَ كَفٍّ غَيْرِ مَلَأٍ وَلَا صَفَرٍ

he will find the collection of a hand not full nor empty ( صَفَرٌ being, as N remarks, masc. or fem.), to exemplify the use of غَدَاةٌ, عَشِيَّةٌ, and يَوْمٌ, respectively, in denoting vague, not particular, time [64]. Lees in his ed. of the K (p. 568) prints them as a verse شعر), but

in the N (pp. 123, 280) they are correctly given as parts of two separate verses ; and probably the misunderstanding is due to omission of the sign ع (for مَضْرُوع hemistich) between them in some MSS of the K—l. 5. وَعَجَّجَتْ مَدْرُورَ الْخَيْلِ (M, Jrb): وَعَجَّجْنَا مَدْرُورَ الْخَيْلِ and we turned the breasts of the horses (Mb, A Arb).

P. 1846, l. 6. Read "301". See Part I, p. 1335—l. 15. Its author is not named (Jsh). The Jsh has

زِيَادَتُنَا نُعْمَانَ لَا تَنْسِيْنَهَا

Our increasing Nu'mān do not thou forget ; but I have followed Jh. II. 563 for the first hemistich, which is not given in the SH or its commentaries (the R, Jrb, and MASH).

P. 1847, l. 3. Read يَتَّخِذُ .

P. 1849, l. 1. For "too" read "two"—ll. 2-3. see p. 1404 (ll. 24-25)—l. l. Read "tidings".

P. iv, l. 10. Read سِنُونُ .

P. vii, l. 11. الْهَدْيِ (IA. 132, MN. II. 521).



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تمت بالخير

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Names are entered under the forms most commonly used, as Abū Muḥammad alYazīdī for Yahyà Ibn AlMubārak al'Adawī atTaimī alBaṣrī alYazīdī.

When the number of possible references is large, a selection is sometimes made.

*Pref.* means Preface, and *App.* Appendix; I. means Book I (comprising the Introduction and Part I), and II. means Book II (comprising Parts II-IV and the Appendix).

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- „ AlMu‘min, I. 177A.
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- „ Al‘Uzzā Ibn Ḥantam, II. 13A.
- „ AlWāsi‘ Ibn Usāma, II. 185.

- ‘Abd ‘Amr Ibn Shuraīḥ. *See* AlAḥwas.
- „ ArRaḥmān Ibn ‘Abd (aprothetic) alḲārī, II. 65A-6A.
- „ „ „ AlḤakam, I. 1466; II. 3A, 69A.
- „ „ „ ‘Alī. *See* AdDaibagh.
- „ „ „ Ḥassān, I. 140A; II. 65, 952.
- „ „ „ Hurmuz. *See* AlA‘raj.
- „ „ „ ‘Uthmān, I. 91A.
- „ „ „ Zaid, I. 98A.
- „ Hind alLakhmī, I. 58A.
- „ Ḳais. *See* ‘Abd AlḲais.
- „ „ Ibn Khufāf, I. 765, 120A.
- „ Manāf [Ibn Ḳuṣayy], II. 50A.
- „ „ Ibn Rib‘ alHudhalī, I. 766, 122A; II. 55A.
- „ Manāt alHudhalī, II. 343, 907, 55A.
- „ „ Ibn Kināna, I. 104A; II. 135A.
- „ „ „ Udd, I. 187A.
- „ Rabb, I. 1647.
- „ Shams Ibn ‘Abd Manāf, I. 482, 796, 1388, 1396; II. 325, 50A.
- „ Umayya, I. 1396.
- „ Yaghūth Ibn Waḳḳās, I. 161, 959, 47A; II. 1280, 1576, 117A.
- „ „ „ Zubair, I. 167A.
- ‘Abda, II. 551.
- Abel, I. 657.
- ‘Abīd, II. 1628.

'Abīd Ibn AlAbrās, I. xxii, 601, 668, 2A, 28A-9A, 31A.

„ „ Māwiya. *See* 'Ubaid Allāh.

„ „ Shariya (or Sharya), I. 121A-2A.

„ „ Tha'laba, I. 16A.

'Abīda Ibn Kais, II. 22A.

Abjar, I. 47A.

'Abkar, I. 1251.

'Abla, II. 836.

„ Bint 'Ubaid, and The 'Abbas, I. 923, 1396.

Abraham, I. 241, 252, 485, 490, 506, 796, 112A-3A ; II. 118, 145,  
364, 464-5, 473, 532, 579, 974, 74A, 103A.

'Abs, II. 155A.

'Abshamī, II. 1577.

Abū 'Abd ArRaḥmān asSulamī, I. 800, 124A ; II. 22A, 73A.

Abū 'Amr, II. 141.

„ 'Amr, Abū 'Amr Ibn Al'Alá, Abū 'Amr Ibn Al'Alá Ibn  
'Ammār, and Abū 'Amr Ibn 'Ammār. *See* IAl.

„ 'Amr ashShaibānī. *See* AASh.

„ 'Aṭá asSindī, I. 122, 859, 35A, 132A.

„ Baḥdala, I. 92A.

„ Bakr, II. 181.

„ „ (the Grammarian). *See* IAMB and IS.

„ „ (the Khalifa), *Pref.* ii ; I. 108, 222, 494, 844, 62A,  
90A ; II. 476, 6A.

„ „ (the Reader). *See* 'Āsim.

„ „ azZabīdī (properly azZubaidī, i. e. ABZ), II. 157.

Abū Bakr Ibn 'Ayyāsh, I. 44, 780, 1528, 26A<sup>1</sup>; II. 417, 865,  
965, 1808, 24A, 71A<sup>2</sup>, 79A.

„ „ „ Shuḡair<sup>3</sup>, II. 191.

„ „ Muḥammad (or Aḥmad) Ibn Ṣāliḥ, I. 159A.

„ Burda 'Āmir, I. 60A.

„ Dahbal alJumāhī, I. 894, 140A; II. 142.

„ Dahmā, II. 903-4.

Abu-dDardā, I. 373, 415; II. 21A, 23A-4A.

Abū Dhu'aib, I. 314, 382, 451, 584, 599, 620, 758, 861, 830, 1031,  
8A, 37A, 83A, 87A, 95A, 201A; II. 108, 138, 290,  
329, 459, 463, 598, 55A.

„ Dukhtanūs. *See* Laḡīṭ Ibn Zurāra.

„ Duwād, I. 377, 28A; II. 81, 354, 488.

„ Ḥadrad, II. 1099, 1141, 93A.

„ Ḥaiwa, I. 701, 113A.

„ (properly 'Abd Allāh Ibn) Hammām. *See* 'Abd Allāh.

„ Ḥamza. *See* Anas Ibn Mālik.

„ Ḥanash, II. 151.

<sup>1</sup> Unless the "Abū Bakr" here given by B means the same as the "Āṣim" mentioned by IY. *See* II. 1825, l. 9, and Note on II. 1001, l. 20 (p. 79A).

<sup>2</sup> Margoliouth (YR. II. 373) prints [شغائر], as in MINR. II. 638, l. 1, and the TH; but IHjr. 290 has [الشغائر] with an undotted [ح] and a ن. *See* also Dh. 175. The YR says that Ibn 'Ayyāsh was born in 97 or 94 or 95, and died in 193 or 192.

<sup>3</sup> Aḥmad Ibn AlḤasan (so in my MS of the BS, where it is corroborated by the alphabetical order, and in NA. 315, Iath. VIII. 159, and HKh. V. 156, 451), or AlḤusain (so in YR. I. 411), known as Ibn Shuḡair, the Grammarian (d. 317), a Baghdādī, of the same class as IS.

- Abū Ḥanīfa (AHf), I. 111, 34A; II. 150, 63A-4A.
- „ Ḥarb alA‘lam, I. 583, 93A.
- „ Ḥasan ‘Alī. *See* ‘Alī (the Khalifa).
- „ Ḥātim (AHm), *Pref.* ix-xi, xv; I. 123A; II. 666.
- „ Ḥayya anNumairī, I. 373, 747, 82A, 119A; II. 216, 310.
- „ Ḥayyān. *See* AH.
- „ „ alFak‘asī, I. 155; II. 715, 1398.
- „ Ḥizām Ghālib, II. 402, 16A.
- „ Huraira, I. 113A; II. 21A.
- „ ‘Iṣām, I. 374.
- „ Ishāq alKhidrimī, I. 311, 75A.
- „ Ja‘far AlMansūr. *See* AlMansūr.
- „ „ athThakafī, I. 701, 1462.
- „ „ Yazīd Ibn AlKa‘kā‘<sup>1</sup>, I. 1462; II. 127, 313, 23A-4A.
- „ Jahl, II. 924, 1740, 58A, 169A.
- „ Jandal, I. 17.
- „ Jundab alHudhalī, I. 1503, 144A.
- „ Kabīr alHudhalī, I. 343, 1189, 1624, 42A, 79A, 173A.
- „ Kābūs. *See* AnNu‘mān Ibn AlMundhir.
- „ Kais Ibn AlAslat, I. 117A, 135A, 163A.
- „ „ „ Rifā‘a. *See* Kais.
- „ Khālid alKhārījī, II. 113.
- „ Khirāsh alHudhalī, I. 186, 54A; II. 361, 527, 139A, 144A.
- „ Khurāsha (Khufāf Ibn Nadba), I. 322, 76A; II. 104.
- „ Kīlāba, I. 1697, 212A.

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<sup>1</sup> One of the Ten [Readers] (MKh. I. 203).

Abū Kudāma, I. 1581.

„ Lahab, I. 342.

„ Lailā. *See* AlḤārith Ibn Zālim alMurri.

Abu-l'Abbās. *See* Mb and Th.

„ „ 'Abd Allāh AsSaffāḥ (the Khalifa), I. 123A ; II. 50A.

„ -l'Alā alMa'arri (AAMr), I. 123, 35A ; II. 212.

„ -l'Āliya, II. 23A.

„ -l'Amaithal, II. 1348, 126A.

„ -l'Āṣ, II. 50A.

„ -lAṣbagh, II. 376.

„ -lAswad, I. xxxiii, 624, 5A.

„ „ adDu'alī (AAD), *Pref.* iii, v-vi ; I. 1767, 127A, 182A ; II. 33, 343, 703, 955.

„ „ alḤimmānī, I. 86A.

„ „ Ibn Murra, II. 144A.

„ -l'Atāhiya <sup>1</sup>, II. 436.

„ -lFath, I. 604.

„ -lGhamr alKilābī, II. 1285, 118A.

„ -lGhilān [with Kasr of the غ (MN. II. 495)], I. 54.

„ -lGhul atṬuhawī, I. xv, 986, 1731, 1A, 123A ; II. 131A.

„ -lHaidhām 'Āmir Ibn 'Umāra, I. 61A.

„ -lHakam. *See* Abū Jahl.

„ -lḤārith, II. 24A.

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<sup>1</sup> Abū Isṭāḳ Ismā'il Ibn AlKāsim al'Anazī by enfranchisement, al'Ainī, born at 'Ain atTamr, known as ABU-L'ATĀHIYA, the celebrated poet, *b.* 130, *d.* [210 (Dw),] 211, or 213 (IKhu, Dw).

Abu-lḤasan. *See* Akh (2).

„ „ (or Abu-lḤusain) Muḥammad Ibn Aḥmad, I.  
171, 49A.

„ -lHindī, I. 1228, 177A.

„ -lKhansā, I. 1757.

„ -lKhair Yazīd, I. 71A.

„ -lKhaṭṭāb. *See* Akh (1).

„ -lLaḥḥām [Ḥuraith (AKB. III. 615)] at Taghlabī, [a  
heathen poet (AKB),] II. 51, 2A.

„ -lMa'ālī Hibat Allāh, I. 162A.

„ -lMighwār, II. 298.

„ -lMinhāl, II. 295.

„ -lYaqzān. *See* 'Ammār Ibn Yāsir.

Abū Mālik, II. 142.

„ „ Ghazwān, I. 1766, 218A.

„ „ [Uwaimir, father of the poet AlMutanakhkhil  
(AKB. II. 135)], I. 338.

„ Marwān <sup>1</sup> anNaḥwī, II. 320 <sup>2</sup>.

„ Mihjan, I. 79A; II. 593.

„ Muḍar Maḥmūd (AMdr), *Pref.* xvii.

„ Muḥammad alYazīdī (AMYd), *Pref.* xii-v; II. 1762, 1770,  
1775, 24A.

„ Muhawwish, I. 111A.

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<sup>1</sup> Ibn Marwān (S. I. 39): Abū Marwān (AKB. I. 446 7).

<sup>2</sup> This verse is attributed in the YR [and BW] to Marwān (not Abū Marwān), i. e. Ibn Sa'īd alMuhallabī anNaḥwī one of the school of Khl, the advanced, eminent, professors of grammar (AKB. I. 447).

Abū Mūsā, *Pref.* ii, iv ; I. 205, 318, 1014, 1041, 60A ; II. 224, 21A.

Abu-nNadā (AN), I. 697, 167A ; II. 19.

„ -n Najm al'Ijlī, I. xiii, xxvi, 16, 26, 127, 180, 187, 672, 726, 784, 856, 36A, 104A, 109A, 123A ; II. 27, 804, 845, 1000, 1148, 1293, 1376, 1693.

„ „ alKilābī, II. 118A.

„ -n Nu'mān AlMundhir. *See* AlMundhir Ibn AlMundhir Ibn Mā asSamā.

Abū Nukhaila, I. 1082 ; II. 308, 432.

„ Nuwās, *Pref.* xiii, xxxiv ; I. 82, 1731, 27A, 29A-30A, 215A (l. 19) ; II. 468.

„ Rajā al'Uṭāridī, II. 250, 694, 23A.

„ Sa'd. *See* Suwaid Ibn Abī Kāhil.

„ Sa'd Ibn Hibat Allāh, I. 162A.

„ Sahm alHudhalī, II. 201.

„ Šakhr alHudhalī, I. 236, 503, 785, 88A ; II. 543, 632.

„ Šakīk alBāhili, II. 572.

Abu-sh Shaghb al'Absī, I. 134, 37A.

Abū Shu'aib Šāliḥ Ibn Ziyād asSūsī, II. 1775, 24A.

„ Sidra, I. 45A.

Abu-sSammāl, I. 1766, 217A ; II. 217, 377, 502, 145A.

„ -sSimāk, II. 1517, 145A.

Abū Sufyān, *Pref.* v ; I. 327, 781, 1215, 1768, 71A, 77A, 111A ; II. 353, 50A.

„ Ṭālib, I. 373, 1615-6 ; II. 17, 140, 181, 349, 539, 901, 50A.

„ Tammām Ḥabīb, I. xxxv, 30A, 167A ; II. 339, 12A.



Abū Tharwān, II. 250.

„ „ [Abū Marwān in the *Tar*, both *Persian ed.* and *MS*], I. 726.

„ Thaubān, II. 377.

Abu-ṭṬamaḥān alKainī, I. 766, 925, 6A, 120A.

Abu-ṭṬayyib. *See* AlMutanabbi.

„ „ (AT), *Pref.* ii, viii-xii, xiv, xvi.

Abū 'Ubaida [‘Āmir Ibn ‘Abd Allāh Ibn AlJarrāḥ alKuraḥī alFihri, *d.* 18 or 17, at age of 58 or 41 (*Is.* II. 626-30)], II. 638.

„ „ (AU), *Pref.* x, xiii; I. 566, 1504, 123A, 143A, 193A.

„ ‘Umar adDūrī. *See* Ḥafṣ.

„ Umayya AlFaḍl. *See* AlFaḍl Ibn Al'Abbās.

„ „ alḤanafī, II. 139.

„ „ Ibn AlMughīra, I. 1615, 201A.

„ Yazīd, II. 304.

„ „ *See* Mu'āwiya Ibn Abī Sufyān.

„ Yūsuf (AY), I. 111, 34A.

„ Wabb, I. 970.

„ Wajza asSa'dī, II. 1356, 127A-8A.

„ Zaid. *See* AZ.

„ „ alAslamī, II. 216.

„ Ziyād, II. 319.

„ Zubaid, I. 180, 339, 683, 1692, 33A, 106A, 211A; II. 59, 403, 1839, 16A.

Abyssinian, I. 1395, 115A; II. 125A.

- Academy, *Pref.* xlii.
- ‘Ād, I. 207, 701, 807, 1112, 1723, 112A-3A.
- Adab alKātib, I. 985.
- Adam, I. xviii, 318, 494, 1102; II. 350, 478, 481, 488, 492, 679, 974, 1124, 95A, 103A.
- AdDa’āth, II. 1758.
- AdDahhāk, I. 168, 231.
- AdDahnā (or AdDahnā), I. 146, 1146, 34A, 40A, 154A, 183A; II. 496, 1194.
- AdDaibagh azZabīdī, II. 45A.
- AdDakhūl, I. 351.
- AdDamīrī (author of the HH), *Pref.* xix.
- AdDānī (Dn), II. 786, 60A-1A.
- AdDasūkī, *Pref.* xxviii; II. 12A-3A, 128A.
- AdDinawar, *Pref.* xi.
- AdDu’īl, I. 182A.
- AdhDhālfā, I. 397.
- AdhDhanā’ib, II. 647.
- AdhDhinābāt, II. 370.
- Adhrabijān, II. 1600.
- Adhri’a, II. 840, 45A.
- Adhri’āt, I. 29.
- ‘Adī, I. 1319, 1403.
- „ Ibn ‘Abd Manāt, I. 175-6, 1393, 50A, 109A, 187A.
- „ „ ArRa’lā, I. 280, 70A; II. 354, 1460-1.
- „ „ ArRikā’, II. 604, 26A.

- 'Adī Ibn Ḥātim, I. 23, 54, 16A.  
 „ „ Rabī'a. *See* Muḥalhil.  
 „ „ Zaid, I. 473, 510, 953, 1677, 31A, 58A, 74A, 87A,  
 208A; II. 185, 438, 469, 484, 639, 6A, 27A.  
 'Ādiliya, *Pref.* xx.  
 Admonition (The), I. 49A.  
 'Adnān, I. 99, 1300, 113A; II. 450, 601, 135A, 152A.  
 'Adwān, I. 90A.  
 'Affān, II. 50A.  
 'Aflaḥ Ibn Yasār. *See* Abū 'Aṭā asSindī.  
 'Afrā (mistress of 'Urwa Ibn Ḥizām alUdhri), I. 305; II. 725.  
 Africa, *Pref.* xvi, xxi.  
 Afsā, II. 38A.  
 AH (Abū Ḥayyān), *Pref.* xxi-v; II. 39A, 139A.  
 Aḥmad (the Prophet Muḥammad), I. 114, 188, 297.  
 „ Ibn Yazīd alḤulwānī, II. 761, 32A.  
 Aḥmads, I. 1455.  
 Ahtams, I. 1446.  
 Aḥwaṣes, I. 1012.  
 'Ailān Ibn Shujā', II. 8A.  
 'Ain. *See* Al'Ain.  
 „ Ubāgh (or Abāgh or Ibāgh), I. 977, 148A.  
 'Ā'isha, I. 398, 767, 857, 898, 1129, 1602, 1605, 84A, 131A; II.  
 964, 1120, 64A.  
 Ajā, I. 1753.  
 Ajda', II. 11A.

Ajnādain, II. 66A.

‘Akābat aṭṬīn (or AlJārūd), II. 43A.

Akh, (1) alAkbar (the Eldest), when so restricted, as also when styled “Abu-lKhattāb,” or mentioned by S, I. 158, 669, 711-2, 1061, 1065; II. 546, 844-5, 1038, 1045, 1475, 1698, 85A, 87A :

(2) AlAusat (the Middle), when so restricted, as also when unrestricted (Prefatory Note to Abbreviations of References), and when styled “Abu-lḤasan,” or cited as disagreeing with S or the BB, or agreeing with the KK, and when indicated by the context, I. iv, 43, 78-80, 106-7, 131, 272-3, 1774, 1797, 37A, 151A ; II. 127-8, 176, 691, 923, 967, 1101, 1166, 1172, 1178, 1254, 1412, 1415, 1499-1501, 1506-8, 1703, 58A, 72A :

(3) AlAṣghar (the Youngest), when so restricted, as also when cited as an annotator on the Mb (*See* Mb. 236, II. 20-1, and 638, II. 1-3), and when indicated by the context, *Pref.* xii, xvi ; I. 951, 1392, 125A ; II. 39A.

Akhzam asSimbisī, II. 368, 445.

‘Āḳil, I. 860, 134A.

‘Aḳil, II. 181, 623, 27A.

„ Ibn ‘Ullafa alMurri, I. 531, 89A ; II. 9A.

Ākil alMurār, I. 1721, 134A.

Aḳmar, *Pref.* xxii.

Aktal, II. 501.

AlAbahh Ibn Murra, II. 144A.

Al‘Abbās Ibn ‘Abd AlMuṭṭalib, II. 50A, 55A, 152A.

Al'Abbās Ibn AlAḥnaf. *See* 'Abbās.

„ „ Mirdās, I. 294, 322, 356, 462, 758, 1739, 72A, 78A,  
80A ; II. 104, 243, 1503, 67A, 143A-4A.

Al'Abdī. *See* Abd.

Al'Absī, I. 6A.

Al'Adawī, I. 819.

AlAḍbaṭ Ibn Kṛai', I. 29A ; II. 442.

AlAfwah alAudī, I. 28A.

AlAghlab al'Ijlī, I. 344, 30A ; II. 705.

AlAḥdab Ibn 'Amr alBāhili, I. 123A.

AlAḥmar (Ahmr), *Pref.* ix-x, xiii-xiv.

„ (sub-tribe), I. 1037-8.

AlAḥnaf Ibn Kṛais, II. 8A.

AlAḥwaṣ ('Abd Allāh Ibn Muḥammad), I. 102, 147, 163, 301,  
530, 33A, 48A, 140A ; II. 67, 576.

„ ('Abd 'Amr Ibn Shuraiḥ Ibn Rabī'a alKilābī, grand-  
son of AlAḥwaṣ Rabī'a), I. 56A.

„ (Rabī'a Ibn Ja'far), I. 1012.

„ alYarbū'i. *See* AlAkhwaṣ.

AlAhwāz, I. 23A.

Al'Ain, I. 1751 ; II. 1170-1, 1739.

Al'Ainī (author of the FA and MN), I. 1689, 91A, 93A, 101A,  
116A, 127A, 136A, 204A ; II. 1210, 1281, 41A,  
120A.

Al'Ajjāj, I. 136, 414, 720, 1078, 1511, 1541, 1625, 1729, 1749,  
30A, 104A, 194A-5A ; II. 291, 370, 374, 575, 620,  
852, 1227, 1263, 1292, 1322, 1343, 1494, 1682, 111A.

AlAkhtaḷ, I. 17, 155, 303, 582, 607, 757, 854, 990, 1116, 1645,  
22A, 29A-30A, 87A, 93A; II. 223, 229, 390, 507, 633,  
1531, 8A.

AlAkhwāṣ, I. 1028, 156A; II. 80.

Al'Aḳīk, I. 136, 652, 102A.

AlAḳra', I. 22A; II. 60.

Al'Āliya, I. 333, 1398; II. 541, 20A.

AlA'mash, I. 302, 840, 921, 1462, 22A, 145A; II. 965, 971,  
1188, 24A, 60A, 71A, 73A.

Al'Ambar, II. 1844, 142A.

Al'Ambarī, II. 44.

„ See Khālid.

AlAmīn, *Pref.* xiv.

Al'Āmirī, II. 575.

Alamlam. See Yalamlam.

AlAndalusī (An), *Pref.* xxi.

AlAndar, II. 793.

Al'Arāda, I. 380, 83A.

AlA'raj ('Abd ArRaḥmān), I. 113A; II. 22A.

„ alMa'nī, I. 188, 55A.

„ (Ḥumaid), I. 701, 48A, 113A; II. 23A.

AlArāk, II. 571.

Al'Arjī, I. 357, 531, 564, 1603, 80A, 91A-2A.

Al'Arūd, I. 161, 47A.

Al'Āṣ Ibn Munabbih, I. 37A, 104A.

Al'Asā<sup>1</sup>, I. 418

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<sup>1</sup> The name of a horse (MAR I. 274): but this seems to be wrong. The verse (in p. 417, l. l.), which is by AlAkhtaḷ, should be translated "They defend (correl. of ḥ) in the preceding verse) their *hack-tendons* from the stick by keeping ahead of their driver, and leave him etc. (see AKB. II. 294-5).

AlAs'ar (or AlAsh'ar) Ibn Abi Humrān, I. 31A.

AlA'shà ('Abd ArRaḥmān) of Hamdān, I. 145, 39A-40A ; II. 538.

„ ('Āmir) of Bāhila, I. 728, 116A.

„ (Iyās) of Ṭarūd, II. 3A.

„ (Maimūn) of Rabi'a, I. xxiii, 135, 278, 345, 347, 375, 460, 700, 704, 751, 1012, 1119, 1463-4, 1509, 1641, 1711, 28A-30A, 42A, 67A, 109A, 111A-2A, 114A, 198A ; II. 116, 344, 358, 373, 573, 781, 859, 871, 1176, 1253, 1341, 1570, 1572.

AlAsh'ar, I. 1041, 160A.

AlAsh'ath, I. 1037

AlAshhab anNahshalī, I. 357, 80A.

AlAshtar, I. 1102, 166A.

„ Ibn Jaḥwān, I. 155A.

Al'Aṣmá, I. 458.

AlAswad Ibn Murra, II. 144A.

„ „ Ya'fur, I. 17, 380, 31A, 155A ; II. 332, 509, 573, 20A.

„ „ Yazīd, II. 22A.

AlAthmud, I. xxxii.

AlAus, I. 1393, 3A, 214A.

AlAusat fi-nNaḥw, I. 21A ; II. 1178.

Al'Awwām Ibn 'Uḳba, II. 117.

AlAzd (or AlAsd), I. 874, 1038, 1391-2, 1401-2, 115A ; II. 778, 791, 35A.

AlAzrak al'Ambarī, I. 926.

ALB, I. 990, 152A.

AlBadī, II. 328.

AlBadī' fi-n Nahw, II. 588.

AlBaḥrain, I. 893, 999, 1159, 1407, 40A; II. 1720, 43A.

AlBa'īth Ibn Bishr, I. 32A.

„ „ Ḥuraith, I. 173.

AlBarīd (or AlBarīs), I. 376, 82A.

AlBaṣra, *Pref.* iv-vi, viii, xiii-iv; I. 780, 1038, 1312, 1397,  
1407, 1785, 60A, 98A, 111A, 168A-9A, 183A, 212A;  
II. 207, 479, 496, 1152, 23A, 32A, 36A-7A, 43A,  
85A, 117A, 129A.

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„ „ Ḥilliza, I. 309, 28A-9A, 31A ; II. 118, 791.

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„ „ Kalada, I. 71A, 84A.

„ „ Khālīd, I. 1603, 199A.

„ „ Tamīm, I. 182A.

„ „ Warḳá, II. 921.

„ „ Zālim alMurri, I. 284, 772, 71A, 121A.

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„ „ „ Ibn Abī Ṭālib (the Khalīfa), *Pref.* v, xv ; I.  
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„ „ „ „ Muḥammad, II. 153A.

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<sup>1</sup> Abū Firās AlḤārith Ibn Abī-l‘Alá Sa‘īd Ibn Ḥamdān, b. 320 or 321, *k.* 357 (IKhn).

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„ „ Jabala, I. xxxi, 5A.

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„ „ Muḥammad, II. 153A.

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„ „ Zaid, I. 112, 367, 623, 810, 869, 876, 915, 924, 1496, 1624, 34A, 96A, 99A ; II. 148, 153, 616.

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„ „ „ „ alHamdānī. See AsSabi‘i.

„ „ ‘Adī, I. 213A.

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<sup>1</sup> AlHamdānī alKūfī (IHjr. 124), the Follower (Nw. 732), d. 63 (IHjr).

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„ „ Shumail (Nr), II. 563, 666.

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„ Ibn AlMundhir, I. 321, 1A, 13A, 76A, 114A, 147A-8A, 155A; II. 76, 677, 1367, 1846, 14A, 27A.

„ „ Bashīr asṢaḥābī, II. 140.

„ „ Imra alḲais, I. 24A, 147A-8A.

„ „ Muḳarrin, II. 43A.

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Anṣār (Auxiliaries, Helpers), Anṣārī, I. xxiv, 188, 1147, 1393, 1405, 3A, 6A, 20A, 37A, 40A, 54A, 157A, 170A; II. 1365, 69A.

‘Antara, I. 224, 240, 263, 359, 559, 605, 630, 660, 673, 849, 990, 1623, 1719, 29A, 31A, 102A, 196A; II. 145, 154, 325, 469, 836.

Anthologie Grammaticale, I. 49A; II. 107A, 167A.

Antichrist, I. 1681.

Anūshirwan <sup>1</sup>, I. 286.

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Ibn Ḳubādh Ibn Fairūz, in whose days the Prophet was born (AKB. I. 566).

674, 788, 951, 1141, 1330, 1780, 43A, 47A, 58A,  
65A-6A, 73A, 125A, 127A, 158A-9A.

Apostolate, I. 218, 745.

Apostolic Mission. *See* Mission.

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61A, 76A, 84A, 90A, 102A, 112A-3A, 145A, 191A,  
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‘Arafa, II. 840.

‘Arāri, I. 697.

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‘Arik atṬā’i, I. 587, 1139, 94A.

‘Arīn, I. 16A.

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ArRabāb, II. 507, 1084, *App.* xxiv-v.

ArRabī‘ Ibn Ḍabu‘ (or Ḍubai‘), I. 207, 1451, 60A; II. 3A.

„ „ Khaitham, II. 22A.

„ „ Ziyād al‘Absī, I. 76A.

ArRā‘i (‘Ubaid), I. 8, 229, 234, 355, 1024, 1058, 1076, 1560,  
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ArRaḳmatān, I. 930.

ArRammāḥ. *See* Ibn Mayyāda.



ArRashīd. *See* Hārūn.

ArRayy, I. 1338, 1399 ; II. 94A.

ArRayyān, II. 231.

ArRibāb, I. 1384, 1393, 187A ; II. 117A.

ArRijām, II. 202.

Arṭā (tree), II. 848.

Arṭāt, I. 57A ; II. 9A.

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„ (consort of AlManṣūr), *Pref.* xiv.

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‘Aṣā, ‘Aṣā’s, II. 1239.

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„ of Khuzaima, I. 523, 701, 1599, 115A, 155A ; II. 12, 726, 739, 800, 970, 1699, 21A, 135A.

„ „ Kuraish, II. 21A.

„ „ Rabī’a, I. 1384, 212A ; II. 15A, 38A.

„ Ibn Nā’iṣa, I. 150A.

„ „ Wabara, I. 150A.

Asadī, I. 1689.

‘Aṣanṣar, II. 1113.

ASh, I. 617 ; II. 680, 60A-4A.

A’shà Bāhila. *See* AlA’shà.

„ Hamdān. „ „

„ of Ṭarūd. „ „

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- Ash'ars, I. 1041.
- Ash'athīs, I. 1039.
- Ashja' Ibn Raith, I. 119A; II. 637.
- AshSha'bi, II. 918, 924, 23A, 56A.
- AshShalaubīn (Shl), *Pref.* xix; I. xviii-xix; II. 1069.
- AshShamardal (or Shamardal), I. 323, 77A.
- AshShammākh (or Shammākh), I. 329, 269, 426, 1025, 1689,  
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- AshShanfarā, I. 12, 874, 1087, 9A, 136A; II. 333.
- AshSharabba, I. 903.
- AshShāṭibī (Sht), *Pref.* xviii; I. 281; II. 785-6, 1685-6, 59A.
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- „ Society, *Pref.* xxxiii, xlii.
- 'Asīb, II. 583, 26A.
- Asīd, II. 4A.
- 'Āṣim (Abū Bakr) Ibn Abi-nNajūd, I. 434, 497, 780, 929, 1528,  
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- „ Ibn 'AlAjāj. *See* AlJaḥdarī.
- „ (or Muḳātil) Ibn Ṭalaba, I. 58A; II. 118A.
- Aslam, I. 3A.
- Asmá, I. 791, 1479, 1557, 1707; II. 593, 598.
- Asnà (or Isnà), *Pref.* xviii.
- AsSabī'ī, II. 24A.
- AsSabu'ān (or Sabu'ān), I. 893, 1789, 139A; II. 1304.

AsṢāḍik. *See* Ja'far Ibn Muḥammad.

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AsSamau'al, II. 192.

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AsSanad, I. 367.

AsSarāt, II. 791, 35A.

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AsSilafī (Slf), *Pref.* xxiv.

AsṢimma Ibn 'Abd Allāh, I. 838, 138A.

„ [ „ AlḤārith (TSh. 219, KA. ix. 2, Nw. 240)], I.  
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„ „ Bakr <sup>1</sup>, I. 203A.

AsSind, I. 1038, 1068.

AsṢulaifā, II. 533.

AsSulaik. *See* Sulaik.

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<sup>1</sup> *See* LTA in Additions to Abbreviations of References, Part I, Fasc. iii, p. iv.

<sup>1</sup> *So in* KA. xiv. 33, AKB. III. 461; and apparently, therefore, different from AsṢimma Ibn AlḤārith, father of Duraid.

- AsSulaka. *See* Sulaka.
- AsSulamī. *See* Abū ‘Abd ArRaḥmān.
- AsSūsī. *See* Abū Shu‘aib.
- A‘şur (or Ya‘şur), I. 605, 27A, 97A.
- ‘Aṭá Ibn Abī Rabāḥ, I. 898; II. 22A.
- „ „ Yasār, II. 22A.
- ‘Āthar. *See* Jāthar.
- AthThalabūt, II. 19A.
- AthThurayyā, I. 150, 42A.
- AthThiql (or Thiql), II. 834, 44A.
- ‘Ātika Bint ‘Abd Allāh, I. 41A.
- „ „ „ AlMutṭalib, I. 70, 1615,
- „ „ Zaid, II. 418, 16A.
- ‘Aṭīya (father of Jarīr), I. xxvi.
- „ Ibn Ḳais <sup>1</sup>, II. 23A.
- Aṭrikā, I. 8, 7A-8A.
- AtTa‘āniq, II. 834, 44A.
- AṭṬabarānī, II. 45A-6A.
- AṭṬaff, I. 1661, 207A.
- AṭṬā‘if, I. 26, 94A; II. 677.
- AtTaj atTabrīzī (TDT), *Pref.* xxv.
- AtTaw‘am alYashkurī, I. 181A.
- AṭṬawīla, I. 1313.
- AtṬirimmāh, I. xxix, 888, 4A, 9A, 138A.
- AṭṬufāwa, I. 27A.

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<sup>1</sup> d. 121 (IHjr. 180).

AtTüribishtî, II. 151A.

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„ „ Aṭīya Ibn AlKhari', I. 691, 109A.

„ „ Ka'b, I. 145A.

„ „ Muḥallim, I. xxxi, 5A.

'Aun al'Uḡailî, *Pref.* xli; I. 730.

Aus, II. 1095.

„ Ibn Ḥajar, I. 157, 402, 1165, 1708, 82A; II. 138, 569, 1007,  
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„ Ḥāritha (or Ibn Su'dà), I. 167, 1557, 48A, 196A.

„ „ Magrá, I. 31A.

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Ausala (Hamdān). *See* Hamdān.

Ausaṭ fi-nNaḥw. *See* AlAusaṭ.

Author of the 'Ain. *See* Al'Ain and Khl.

„ „ „ Book. *See* Book (of Sibawaih).

Auxiliaries. *See* Anṣār.

A'yà, I. 1327.

Ayyūb asSikhtiyāni, II. 1041, 85A-6A.

AZ, *Pref.* viii; I. 864, 1753, 16A, 119A, 125A; II. 978, 982,  
1226.

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Azāriḡa, I. 23A, 65A.

Azd of AsSarāt, II. 791, 833-5, 35A.

„ „ Shanū'a (or Shanūwa), I. 722, 26A, 115A-6A; II. 287.

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Azza, I. 1729.

„ Bint Jamīl, I. 64, 151, 1504, 25A; II. 140, 163, 539, 643.

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AzZakḫūm, II. 846.

AzZayyāt. *See* Ḥamza Ibn Ḥabīb.

AzZibriḳān, I. 616, 1085, 1420, 31A, 33A, 98A, 145A.

AzZubair, I. 14, 181, 631, 1129, 94A, 100A; II. 638, 1356, 16A,  
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B. (AlBaiḏāwī and his Commentary on the Qur), *Pref.* xxxii;  
II. 86.

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58A, 99A, 158A-9A.

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I. 363, 365, 1041, 191A, 202A; II. 479, 1720.

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„ „ Wā'il, I. 524, 823, 88A, 138A; II. 726, 1190, 1695,  
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Bal'Ambar. *See* Banu-l-'Ambar.

Bal Ḥārith Ibn Ka'b. *See* Banu-l-Ḥārith Ibn Ka'b.

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„ 'Abd Allāh Ibn Ghatafān, II. 164A.

„ „ Manāt „ Kināna, I. 104A.

„ „ Shams, I. 1700; II. 198.

„ Abi Bakr Ibn Kilāb, I. 143A; II. 13A.

„ 'Abs, I. 1599, 46A; II. 179, 154A.

„ 'Adī Ibn 'Abd Manāt, I. 30A, 187A.

„ „ „ Ḥanīfa, I. 110A.

„ „ of Tamīm, II. 804, 1040.

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„ 'Āmir Ibn Sa'sa'a, I. 225, 864, 1138, 1557, 24A, 103A,  
167A; II. 247, 1420, 1570, 4A-5A, 14A.

„ 'Ammār Ibn Shaddād, II. 86A.

„ 'Amr Ibn AlḤārith, I. 126A.

„ Asad <sup>1</sup>, I. 1739.

„ „ I. 13A, 76A, 80A; II. 792.

„ „ Ibn Khuzaima, I. 669, 698, 1022, 1118, 1138, 1527,  
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„ A'yā, I. 1327.

„ Bakr Ibn Wā'il, I. 682, 88A; II. 530.

„ Baulān, II. 1449.

„ Bint Ḥassān, I. xxiii.

„ Daḥḥa, I. 26, 188, 1702, 16A, 154A; II. 335, 1476, 36A.

„ Dārim, II. 80.

„ Daṭṭarā, II. 596.

„ Dhubyān, I. 103A.

„ Dhuhl Ibn Shaibān, I. 1110; II. 644, 28A.

„ Dubair, II. 122.

„ Fahm, I. 12.

„ Faḥ'as, I. 771, 121A, 196A; II. 122.

„ Fazāra, I. 47A, 129A; II. 157, 68A, 154A.

„ Firās Ibn Ghanm, II. 11A.

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<sup>1</sup> So in T. 217; but properly Zubaid (*See* AKB, III, 518-9).



- Banù Fuḳaim, II. 110A.
- „ Ghālib Ibn Hanẓala, I. 125A.
- „ Ghatafān, I. 58A.
- „ Ghudāna, I. 335.
- „ Hadād, I. 871, 136A.
- „ Ḥanīfa, I. 114A, 128A, 148A.
- „ Hanẓala, II. 1375, 40A.
- „ Harām, I. 1030, 157A.
- „ Hāshim, I. 132A, 194A.
- „ Ḥazn, I. 352, 80A.
- „ Hilāl, I. 89A.
- „ Hudhail, I. 93A; II. 26A.
- „ Ḥunaif, II. 144A.
- „ Banù 'Ijl, I. 1763.
- „ Ja'da Ibn Kais <sup>1</sup>, I. 31A; II. 12A.
- „ Jadhīma Ibn Mālik, I. 114A; II. 23A.
- „ Ja'far Ibn Kilāb, I. 903, 9A; II. 27A.
- „ Jahwān, I. 18.
- „ Janāb, I. 875.
- „ Jillān, I. 471.
- „ Jirwa, I. 1339, 183A.
- „ Jurhum, I. 112A.
- „ Jumah, II. 99A.
- „ Ka'b Ibn 'Amr, I. 62A.
- „ Kāhil, II. 23A.

<sup>1</sup> So in Bk. 714, but properly Ibn Ka'b, a branch of Kais (See AKB. IV. 160).

Banū Ḳaṭṭān, I. 112A.

„ Ḳais ‘Ailān, I. 772.

„ Ibn Tha‘laba, I. 1702, 1730, 8A, 82A.

„ Kalb Ibn Wabra, I. 89A.

„ Khalaf, I. 616, 98A.

„ Kilāb, II. 117, 13A.

„ Kināna, I. 986, 28A, 150A; II. 1353.

„ „ Ibn AlḲain, I. 120A.

„ Ḳird, II. 144A.

„ Kulaib, I. 607, 728, 984, 181A.

„ Ḳurai‘ Ibn ‘Auf, I. 1A, 56A.

„ Ḳushair, I. 22A; II. 359, 14A.

„ Ḳutaiba, II. 713.

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„ -iAbyaḍ, I. 129A.

„ -l‘Adawīya (or Bal ‘Adawīya), I. 97A; II. 79A.

„ -l‘Ajlān, II. 1842.

„ -l‘Ambar (or Bal ‘Ambar), I. 26A; II. 1842.

„ -l‘Awwām, II. 638.

„ -lBakkā Ibn ‘Āmir, I. 81A.

„ -lḤārith, I. 210, II. 1842.

„ „ Ibn ‘Amr, I. 1308.

„ „ „ AlKhazraj, I. 50A.

„ „ „ Hammām, I. 122A.

„ „ (or BalḤārith) Ibn Ka‘b, I. 26, 57, 1409, 16A,  
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Banu-lHārith Ibn Rabi'a, I. 136A.

„ -lḤashās, I. 115A.

„ -lHujaim (or BalHujaim), I. 45A; II. 1842.

„ -lLaḡiṭa. II. 658.

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„ Lām Ibn 'Amr, I. 6A

„ Liḥb, I. 79, 26A.

„ Lu'ayy, II. 148.

„ Lubainā, I. 76A.

„ Mālik I. 645.

„ „ Ibn Ḥanzala, II. 79A.

„ „ „ Kināna, I. 1401.

„ Marwān, I. 1716-7.

„ Māzin, I. 1552, 80A.

„ „ Ibn Al'Ambar, I. 59A.

„ „ „ Mālik, I. 62A.

„ „ „ Rabi'a, I. 203A.

„ Minḡar, I. 924, 80A, 145A.

„ Muḡārib, I. 181A.

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„ Murra Ibn 'Auf, I. 71A.

„ „ „ Ṣa'ṣa'a (or Ibn Salūl), I. 119A.

„ „ „ 'Ubād, I. 101A.

„ Muzaina, II. 177A.

„ Nahshal, I. 188, 9A.

Banū Namir (or Banu-nNamir), I. 19; II. 1843.

„ Nizār, I. 869.

„ Numair, I. 102A.

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Banū Rabī'a Ibn 'Āmir, II. 125A.

„ „ „ Ḥanzala, I. 130A.

„ „ „ Mālik, II. 1107, 94A.

„ Rīyāh Ibn Yarbū', II. 23A.

„ Saba, I. 112A.

„ Sa'd, I. 9A.

„ „ Ibn Bakr, *Pref.* ii; I. 310, 831; II. 127A-8A.

„ „ „ Hudhail, I. 79A.

„ „ „ Zaid Manāt Ibn Tamīm, I. 1393, 14A, 31A, 77A,  
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„ Sahm, I. 37A, 88A, 104A.

„ Sā'ida, I. 170A.

„ Salīm (properly Sulaim) <sup>1</sup>. See Banū Sulaim.

„ Salima, I. 99A.

„ Salūk, I. 84A.

„ Salūl. See Banū Murra Ibn Sa'sa'a.

„ Shaibān, I. 486, 676, 66A.

„ Šubāh, II. 592, 26A.

„ Sulaim, I. 58A, 94A, 114A; II. 147-9, 243, 268, 26A, 128A.

Banu-sSīd, I. 872, 96A.

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<sup>1</sup> <sup>سَلِيم</sup> in IA. 231, l. 13, should be <sup>سَلِيم</sup>. I am indebted for this correction to the late Professor Fleischer.

Banū Taim Allāh (or Allāt) Ibn Tha'labā, I. 1702-4, 88A.

„ „ Ibn Murra, II. 69A.

„ Tamīm, I. xxix, 260, 298, 336-7, 521, 575, 641, 677, 697,  
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„ 'Udhra, I. 918, 122A.

„ 'Uḡail, I. 525, 864, 93A, 105A, 115A; II. 1038, 14A, 85A,  
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„ Uḡaish, I. 454.

„ Umayya, I. 132A-3A; II. 16A, 69A.

„ Umm AlKahf, I. 587.

„ Usayyid, II. 80A.

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„ Yashkur, II. 1297, 119A.

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„ Zuhra, II. 21A, 65A-6A.

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<sup>1</sup> See footnote to Banū Asad,

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Barkā'id, I. 1812.

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„ (Readers). *See* Başrīs or BB.

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<sup>1</sup> AlJushamī (SR. 697), of Jusham Ibn Mu'āwiya Ibn Bakr Ibn Hawāzin (SR, TSh. 470).

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<sup>1</sup> Agreat clan of AlʿAzd, who drank the water of Ghassān, which was in AlYaman ; and were therefore named after it (IKhn. 77).

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<sup>1</sup> It is doubtful whether B here means Ḥafṣ Ibn ‘Umar, the companion of Kṣ, or Ḥafṣ Ibn Sulaimān, the reporter of ‘Aṣim.

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„ Bint Abī Sufyān, I. 8A.

„ „ AnNu‘mān, I. 148A; II. 9A.

„ „ Ma‘bad, I. 155A-6A.

„ „ ‘Utba, I. 70A; II. 353, 13A.

„ (sister of Imra alKais), I. 96, 33A.

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Hishām. *See* Hishām Ibn ‘Ammār and Hsh.

„ Ibn ‘Abd AlMalik, I. 1082, 1118, 82A, 104A, 133A; II.  
431, 1230, 17A, 50A, 68A, 111A.

„ „ ‘Ammār, I. 928; II. 994, 1401, 24A.

„ „ Ḥakīm, II. 65A-6A,

„ „ Muṭarrif, I. 1645.

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„ Ibn Ḥudhaifa, I. 22A.

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„ Places, I. 978.

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„ „ ‘Alī, *Pref.* v ; II. 152A-3A.

„ „ AzZubair, II. 69A.

„ „ God, I. 60, 466, 484, 597, 599, 978, 985, 1584, 1624,  
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„ „ Hāshim, II. 50A.

„ „ the Prophet, II. 1706.

„ „ Umayya, II. 50A.

„ (Sacred). *See* Sacred.

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Hudba Ibn Khashram (or AlKhashram) al‘Udhri, I. 617, 98A ;  
II. 148, 201, 759.

Ḥudhaifa Ibn Badr, II. 154A-5A.

Hudhail, I. 9, 381, 582, 747, 920-2, 925, 1776, 93A ; II. 380, 741,  
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Hudhālī (or Hudhailī). I. 8, 190, 461, 590, 861, 1400 ; II. 317,  
606, 902, 1758.

„ *See* Mālik Ibn Khālid.



Ḥujjat, I. 1078, 165A.

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„ alArkaṭ, I. 1122, 1692.

„ Ibn Ḥuraith, I. 89A.

„ „ Kaïs. *See* AlA'raj.

„ „ Mālik alArkaṭ, I. 561, 92A.

„ „ Thaur, I. 926, 150A.

„ „ „ alArkaṭ<sup>3</sup>, II. 197.

„ „ „ alHilālī, I. 26, 129, 1749 <sup>4</sup>, 16A, 106A ;  
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Ḥunain, I. 16A, 167A.

Ḥunduj, I. 875.

Ḥuraith Ibn 'Annāb, I. 364, 81A.

„ „ Jabala, I. 773, 122A.

Ḥuraḳa (or Ḥurḳa) Bint AnNu'mān, I. 148A ; II. 290, 9A.

Ḥuṣain Ibn AlḤumām. *See* AlḤuṣain.

„ „ ḌamḌam, I. 116, 69A.

„ „ Dirār, I. 212A.

<sup>1</sup> Of the Banū Rabī'a Ibn Mālik Ibn Zaid Manāt Ibn Tamīm, an Islāmī Rājiz, contemporary with Al'Ajjāj and Ḥumaid alArkaṭ (AKB. II. 311).

<sup>2</sup> Probably Ibn Thaur alHilālī (*Cf.* his verse on a sand-grouse, in MN. I. 178-9).

<sup>3</sup> One of the notorious misers. Named "AlArkaṭ" because of some marks that were on his face. (MN. II. 82). *Cf.* I. 92A on Ḥumaid Ibn Mālik AlArkaṭ.

<sup>4</sup> *See* Mb. 115.

Huyawa, II. 1251.

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IAMB, II. 966, 1260, 71A, 114A.

IARB, II. 139A.

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'Ibād of AlḤīra, I. 31A.

Iblīs, I. 297, 507, 83A, 130A ; II. 535.

Ibn 'Abbās ('Abd Allāh), *Pref.* iii ; I. xxxviii, 14, 461, 624,  
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„ Abī 'Abī. See Ibrāhīm.

- Ibn Abi Mulaika, II. 22A.
- „ AḍḌā'i' (IDa), II. 647, 1069.
- „ 'Affān. *See* 'Uthmān (the Khalīfa).
- „ Aḥmad <sup>1</sup>, II. 523.
- „ Aḥmar, I. 13, 684, 819, 9A, 106A; II. 50, 151, 317, 1304, 1447, 1490, 5A, 141A.
- „ Al'Aḥfif al'Abdī, II. 522.
- „ AlAḥnaf. *See* 'Abbās.
- „ AlAsh'ath, II. 18A.
- „ AlḤanafīya. *See* Muḥammad Ibn 'Alī.
- „ Al'Ilj (or Al'Ijl). *See* Basīṭ.
- „ AlMarāgha. *See* Jarīr.
- „ AlMu'allā, II. 824, 42A.
- „ AlMudhallak, I. 1700.
- „ AlMurahḥil (IMrhl) *Pref.* xxv.
- „ AlMu'tazz ('Abd Allāh), *Pref.* xv; I. 757, 30A-1A, 119A; II. 437.
- „ 'Āmir, II. 447.
- „ „ ('Abd Allāh), I. 178, 302, 372, 385, 552, 592-3, 707, 1138, 1528, 1624, 1765, 9A, 26A, 33A, 36A, 69A, 82A (l. 1); II. 428, 536, 540, 548, 831, 845-6, 848, 860, 952, 971, 979, 994, 1043, 1084, 1089, 1263, 1549, 1674, 1825, 23A-4A, 46A, 48A, 59A-60A, 62A, 75A.
- „ 'Amrūn (IAMr), *Pref.* xx-ii.
- „ AnNaḥḥās (INs), *Pref.* xxi-ii; I. 31.

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<sup>1</sup> 'Alī Ibn Aḥmad alKhurāsānī (W. 42).

- Ibn ArRikā'. *See* 'Adī.
- „ ArRūmī, I. 31A.
- „ AsSarrāj. *See* IS.
- „ „ „ (ISM), *Pref.* xxiv, xxix.
- „ Aus, II. 897.
- „ 'Ayyāsh. *See* Abū Bakr.
- „ AzZiba'rā. *See* 'Abd Allāh.
- „ AzZubair. *See* 'Abd Allāh.
- „ Burhān (properly Ibn Barhān, i. e. IB), II. 194.
- „ Dhakwān, I. 272; II. 937, 24A.
- „ Duraīd (ID), *Pref.* xii, xvi; I. 543, 1706, 91A, 130A, 167A, 180A; II. 87, 295.
- „ Durustawaih (IDh), *Pref.* xxii.
- „ Hammām, I. 1749.
- „ Harma. *See* Ibrahīm.
- „ Ḥidhyam, I. 375.
- „ Hishām (author of the SR), I. 115A, 166A.
- „ „ (IHKh), II. 493.
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- „ „ (IHsh), *Pref.* xii, xvii, xx, xxiv-vi, xxviii-xxxi, xxxiv, xxxvi; I. 187, 727, 982; II. 202, 41A.
- „ Hubaira. *See* Yazīd Ibn 'Umar.
- „ Ḥubaish. *See* Zirr.
- „ Ja'far, II. 821, 42A.
- „ Jidhl aṭṬi'ān, I. 986.
- „ Jinnī. *See* IJ.
- „ Jubair. *See* Sa'īd.

Ibn Jurmūz, I. 100A.

„ Kādir, II. 760.

„ Kathīr (‘Abd Allāh), I. 332, 503, 525, 527, 582, 707, 840,  
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„ Khaibarī, I. 327 (*l.* 3), 77A.

„ Khaldūn (IKhld), *Pref.* viii, xvii, xxvi.

„ Khāzim <sup>1</sup>, II. 587, 26A (*l.* 20).

„ Khidhām, I. 27A; II. 425, 17A.

„ Khuthaim, II. 22A.

„ Kurā’. *See* Suwaid.

„ Mālik. *See* IM.

„ Marwān, *See* ‘Abd AlMalik and Muḥammad.

„ „ -anNaḥwī. *See* note on Abū Marwān.

„ Mas‘ūd. *See* Abd ‘Allāh.

„ Mayyāda (or ArRammāḥ Ibn Abrad), I. 17, 106, 417, 668,  
13A; II. 345, 467.

„ Mufarrigh. *See* Yazīd Ibn Ziyād.

„ Muḥaiṣin, I. 840, 127A; II. 507, 593, 626, 1636, 23A.

„ Mujāhid (Abū Bakr), II. 1775, 1782-3, 1803, 172A-3A.

„ Mukaddam, I. 986.

„ Muḳbil. *See* Tamīm Ibn Ubayy.

„ Muljam (the Murādī), I. 373, 60A.

„ Nizār, II. 1349.

„ Ra’lān. *See* Jābir.

„ Salūl. *See* ‘Abd Allāh Ibn Ubayy.

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<sup>1</sup> ‘Abd Allāh Ibn Khāzim as Sulamī, *z.* 72 (AKB. III. 658).

Ibn Ṣayyād <sup>1</sup>, II. 184.

Ibn Shihāb, II. 22A.

„ Shuraiḥ, II. 785, 35A.

„ Sinān, I. 1736.

„ Sīrīn, I. 218A ; II. 23A.

„ Su'dā. *See* 'Aus Ibn Ḥāritha.

„ Udayya, I. 130A.

„ Udhra, II. 1476, 139A.

„ 'Umar. *See* 'Abd Allāh.

„ 'Unain, I. 162A.

„ Warḳá, II. 518.

„ Ya'īsh (IY), *Pref.* xix, xxi, xxviii, xxxi ; I. 136, 197A.

„ Zayyāba, I. 492, 88A.

IBr, I. 1068, 1465, 128A, 164A ; II. 1260.

Ibrāhīm Ibn Abī 'Abla, I. 443, 16A, 86A.

„ „ Al'Abbās, I. 86A.

„ „ Harma, I. xvi, xxxiii, 30A, 106A ; II. 911, 1447.

„ „ Yazīd anNakha'ī, II. 22A.

Idāḥ, I. 1630, 35A, 118A, 149A ; II. 3, 746, 913.

Idrīs Ibn Mūsā, II. 1319, 122A.

IF, II. 46A.

'Ifāḳ, I. 794, 123A.

'Ifīrīn, I. 875, 136A.

Ifṣāḥ, II. 842.

IH (Ibn AlḤājib), *Pref.* xvii-xx. xxii, xxiv-vi, xxviii-xxx, xl ; II. 85A.

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<sup>1</sup> 'Abd Allāh, called AdDajjāl (*the Impostor*), who died at AlMadīna, according to most ; or, as is said, was missed, and not found [again], on the day of [the battle of] AlḤarra in the time of Yazīd, in the year 63 (Nw. 789).

- IJ (Ibn Jinnī), *Pref.* xxxiv; I. ix, 82, 795, 124A, 149A; II. 846, 1171, 1213, 1231, 1501, 34A.
- ‘Ijl, I. 111A.
- IJzr, II. 60A-4A.
- IK (Ibn Kaisān), *Pref.* xii; I. 522, 533, 867.
- IKb (Ibn Kūtaiba), *Pref.* xi; I. 936; II. 329 (L. 13), 12A, 128A.
- IKhb (Ibn AlKhashshāb), *Pref.* xii, xviii, xxxi.
- IKhl, II. 474, 671.
- IKbn (Ibn Khallikān), *Pref.* xviii-xx, xxxi.
- IKhz, II. 39A.
- ‘Ikrima, I. 58A.
- „ (Ibn ‘Abd Allāh), I. 624, 99A; II. 22A.
- „ (Ibn Khaṣafa), II. 144A.
- „ (Ibn Rib‘ī), II. 23A.
- ‘Illiyūn, I. 892.
- Ilyās Ibn Muḍar. *See* AlYās.
- „ „ Yā-Sīn (Elias), I. 33A, 160A; II. 103A.
- IM (Ibn Mālik and his *Alfiya*), *Pref.* xvii, xix-xxi, xxiv, xxviii<sup>1</sup>—xxx; I. 948-9, 1027, 197A; II. 677, 779, 1457, 1484, 1612.
- Imām, I. 561; II. 371, 152A.
- Imāms (The Twelve), II. 152A-3A.
- Imāmiya, II. 152A-3A.

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<sup>1</sup> TDT mentions, at the end of his commentary on the syntactical *Hājibīya*, that IM sat in IH's class, and learnt from him, and profited by him; but I have not come upon that as said by any other [authority], and God best knows the truth about the matter (Dm's commentary on the *Tashīl*, Ms of the India Office, folios 8, 6). In that Ms, folios 5 and 8 are transposed, the proper order being 4, 8, 6, 7, 5, and 9. The syntactical *Hājibīya* is the *Kāfiya*, on which TDT wrote a great commentary, like that of R (*See* HKb. V. 17).

IMd, II. 588.

‘Imlik or ‘Imlak, I. 112A.

Immara, I. 134A.

Immunity, II. 611.

Impostor, I. 110A. *See* note on p. lxxii of this Index.

IMn (Ibn AlMunayyir), *Pref.* xxii.

Imra alKais. *See* Muhalhil.

” ” (Ibn ‘Ābis or ‘Ānis), I. xxxii, 5A, 125A.

” ” Ibn Hujr, *Pref.* ix ; I. xxviii, xxxi-ii, 29, 43, 66, 95-6, 165, 170, 191, 236, 244-5, 256, 271, 275, 304, 351, 385, 434, 727, 815, 980, 1107, 1159, 1297, 1387, 1414, 1629, 1762, 5A, 15A, 27A-31A, 33A, 96A, 125A, 181A ; II. 18, 40, 91, 113, 189, 221, 238, 265, 321-2, 326, 332 (*l.* 3), 339, 350, 352-3, 355, 367, 375, 425, 441, 446, 451, 515, 552, 575, 583, 592, 605, 702, 792, 871-2, 884, 1016, 1253, 1343, 1613, 92A.

” ” Ibn Mālik, I. 96, 33A, 125A.

” ” Ibn [AsSimt, called, after his mother, Ibn (Is. I. 124)] Tamlik, [great-grandfather of Imra alKais Ibn ‘Ābis (Is),] II. 332 (*l.* 4).

” ” ” Zaid Manāt, I. 1384, 187A.

‘Imrān, I. 59 ; II. 1348.

” Ibn Hiṭṭān, I. 115, 462, 556, 1300, 34A, 91A ; II. 214.

” ” Ibrāhīm, II. 606.

” ” Taim. *See* Abū Rajá al‘Uṭāridī.

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„ Office, II. 106A. *See* note on p. lxxiii of this Index.

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‘Irākī, I. 460.

‘Irāqs (The Two), *Pref.* iii, v; I. 35A, 132A; II. 68A.

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‘Irfān, II. 375.

IS (Ibn AsSarrāj), *Pref.* xii; I. 102, 333, 795, 124A; II. 197,  
114A.

‘Īsā Ibn ‘Umar alAsadī (known as AlHamdānī), I. 624, 702,  
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„ „ „ athThakafī (IIU), *Pref.* xxxiv; I. 99A, 101A;  
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Isaac, I. 490; II. 359, 453, 464, 1126, 103A.

‘Iṣām Ibn ‘Ubaid, I. 843, 128A.

ISb, II. 151A.

Iṣbahān, II. 23A, 46A.

ISd, II. 612, 622, 1260, 1616, 158A.

ISf, I. 553, 135A.

ISh (Ibn AshShajarī), *Pref.* xviii, xxxi.

Ishāk Ibn Ḥassān, I. 214.

Ishāra fi-nNaḥw, *Pref.* xxv.

Ishmael, I. 490, 112A-3A; II. 359, 464, 103A.

ISK (Ibn AsSikkīt), *Pref.* xv, xxvii ; I. 1482, 135A.

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„ Poets (or Poets of AlIslām), I. 30A, 32A, 36A, 93A,  
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Ismā'il <sup>1</sup>, I. 1528.

„ Ibn 'Abd Allāh Ibn AlMuhājir <sup>2</sup>, II. 23A.

„ „ Ibrāhīm. *See* Ishmael.

„ „ Yasār, II. 955, 69A-70A.

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Israel, I. 213, 552, 25A ; II. 149, 74A, 103A.

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'Ithyar Ibn Labīd, I. 773, 122A.

'Itwad, I. 1776, 218A.

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IUK (AlMurādī), II. 1111, 41A, 94A.

IW (son) <sup>3</sup>, I. 1511, 1705.

Iyād, I. 28A.

<sup>1</sup> Apparently Abū Ishāḥ Ismā'il Ibn Ja'far alAnṣārī azZuraḳī alMadanī, the Reader of the people of AlMadīna, *d.* 180, at Baghdād (*See* Nw 589, l. 4, IHjr. 24, and TH. VI. 7).

<sup>2</sup> So in both *eds.* of the IKn (*pp.* 85, 105). But IHjr mentions Abū 'Abd Al Ḥamīd Ismā'il Ibn 'Ubaid Allāh Ibn Abi-lMuhājir alMakhzūmī, their freedman, adDimashkī, *d.* 131, at the age of 70.

<sup>3</sup> Author of a treatise on the Abbreviated and the Prolonged, and of a Defence of Sibawaih against AlMubarrad (BW), the works apparently intended by the references to IW in I. 1511 and 1705, respectively.

‘Iyād, II. 8A.

„ (the Kāḍī), II. 102A-3A.

„ Ibn Umm Durra, I. 1198.

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Iyās Ibn AlAratt, II. 568.

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Jābir <sup>1</sup> (or Kais Ibn Jābir), I. 561, 884, 133A.

„ Ibn ‘Abd Allāh, I. 157A.

„ „ ‘Amīra, I. 704, 114A.

„ „ Ra‘lān, I. 14, 13A, 206A.

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Ja‘da, II. 1230, 111A.

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„ Ibn Kilāb, I. 1012.

„ „ Kūrai‘. *See* Anf anNāḡa.

„ „ Muḡammad, II. 1572, 42A, 152A-3A.

„ „ ‘Ulba, II. 4, 409, 489, 498.

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<sup>1</sup> A man of Ghatafān (AKB, II. 447).

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Jahwar, II. 1141.

Jahwān, I. 155A.

Jalūlá, I. 956, 1406 (l. 14); II. 56A.

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„ Ibn 'Abd Kāis, I. 765.

Jandal Ibn 'Amr, I. 352.

„ „ AlMuthannā, I. 1042.

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„ (poet). I. xxvi, 183, 201, 352, 413, 546, 553, 650, 728, 733,  
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<sup>1</sup> See T. 248.

<sup>2</sup> The poet, being of Rabīʿa, not of Ḳais ʿAilān, probably refers to Ḳais Ibn Thaʿlaba, brother of his own ancestor Taim Allāh (or Allāt) Ibn Thaʿlaba.



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<sup>1</sup> For "Ḥabba" read "Ḥabba."

Masters (Readers). *See* Seven and Ten.

„ of Lexicology. *See* Loxicologists.

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„ (wife of Ḥātim aṭṬā'ī), I. 349, 37A<sup>1</sup>, 98A.

„ Bint 'Auf (Mā asSamā), I. 111A, 148A.

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7A-8A, 114A.

<sup>1</sup> She preferred Ḥātim to them, and married him (MN. II. 369).

<sup>2</sup> Of Tamīm (*See* Bk. 788, AKB. III. 332). The Māzin [of Tamīm (KAb) here (AKB)] is son of Mālik Ibn 'Amr Ibn Tamīm (KAb. 216, AKB), brother of Al'Ambar Ibn 'Amr Ibn Tamīm (AKB), who also had a son Māzin (*See* next name).

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„ [Ibn Shaibān, one of the Banū Ḳais Ibn Tha'laba  
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ML (Mughni-lLabīb), *Pref.* xxv-vi, xxviii, xxxiii ; I. vii ; II.  
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„ *Pref.* xviii; I. 365-6; II. 306, 382.

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„ „ Muslim (MIM), *Pref.* iii; I. 646, 101A.

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„ „ AlḤārith. *See* Shāḳira.

„ „ Yazīd (the Khalifa), I. 90A; II. 50A.

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„ „ „ „ (properly 'Abd Allāh Ibn Muḥam-  
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„ „ „ „ alMadanī, I. 307, 75A.

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<sup>1</sup> [His father] ‘Isā Ibn Ṭalḥa died in the year 100 (IHj 202); on his uncle Muḥammad Ibn Ṭalḥa and his grand-father Ṭalḥa *see pp.* 14A, 49A.

<sup>2</sup> Brother of AlḤajjāj, and Viceroy of AlYaman, *d.* 91 (TKh. II. 313).

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<sup>1</sup> A clan, vid. Murra Ibn 'Auf ..... Ibn Ghaṭṭafān (AKB. IV. 217).

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<sup>1</sup> Of the kind folk of Imra alKais Ibn 'Ābis (Is. I. 124).

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<sup>1</sup> The Madani Reader, the Ḳāḍī, d. 130 (IHjr).

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<sup>1</sup> AlḤimṣi, the Mu'adhdhin, *d.* 203 (IHjr. 108).

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<sup>1</sup> Ṭā'ī in the ML here is apparently a slip, the poet being of Faḳ'as, not of Ṭayyī.

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<sup>1</sup> An Islāmī Poet (SM, 189). He died of love, in the Khilāfa of ‘Uthmān (FW. II. 42).

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<sup>1</sup> Here “aṭṭā’ifi” should be read for aṭṭā’fi.

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<sup>1</sup> AdhDhimārī (I<sup>ath.</sup> V. 438, IH<sup>jr.</sup> 274, LL. 111): so too "adhDhimārī" on p. 1396 of Part I, and "Dhimār" on p. 188A. But see Bk. 385, Mk. 194, MI. I. 488, KF. 266 (*l.* 20). According to I<sup>ath.</sup> and IH<sup>jr.</sup>, he was 70 years old at his death in 145.

- Yākūt (YR, author of the Mk), I. 167A.
- Ya'la Ibn Siyāba (or Ibn Murra), II. 1574, 154A.
- Yalamlam (or Alamlam), II. 1231, 111A.
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- Yarbū', II. 625.
- „ Ibn Mālik Ibn Ḥanzāla, II. 79A.
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- Yazīd, I. 183, 1694 ; II. 1238.
- „ (or Tazīd), I. 6, 6A.
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- „ Ibn 'Abd AlMalik (the Khalīfa), I. 17, 13A, 33A ; II. 50A, 68A.
- „ „ AlḤakam, I. 555, 1472, 63A, 91A ; II. 438.
- „ „ AlMuhallab, I. 985, 63A, 79A ; II. 68A.

<sup>1</sup> Properly Yazīd Ibn 'Amr Ibn Khuwailid aṣṢa'īq (AKB. I. 206).

<sup>2</sup> For "Zaid" here read "Yazid (*see* TSh. 404, Mb. 98, AKB. III. 139).

Yazīd Ibn AlWalid (the Khalifa), I. 1716 ; II. 871, 49A-50A.

„ „ Ḥātim, I. 704, 75A, 114A.

„ „ Manṣūr, *Pref.* xiv.

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„ „ Mukharram, II. 704.

„ „ Nahshal, I. 73, 75-6, 26A.

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„ „ 'Umar Ibn Hubaira, I. 122 (*l.* 12, "*thy father*"),  
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„ „ Usaid, I. 704, 114A.

„ „ Ziyād (or Ibn Rabī'a, or Ibn Mufarrigh <sup>1</sup>), I. 281,  
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<sup>1</sup> *See* note on Ziyād Ibn Abihi below.

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„ AlKhail (or AlKhair), I. 561, 884, 1553, 1617, 1619, 92 A ;  
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„ AlMa'arik (*of the battle-fields*), I. 17.

„ Ibn 'Alī, I. 549, 1142, 91 A.

„ „ 'Amr Ibn AṣṢa'ik. *See* Yazīd Ibn AṣṢa'ik.

„ „ „ „ Nufail, I. 104 A ; II. 951.

„ „ Arkam, I. 175, 50 A ; II. 396, 15 A.

„ „ Aslam, II. 22 A.

„ „ Kahlān, II. 56 A.

„ „ Mālik, II. 79 A.

„ „ Manāt, II. 71.

„ „ Muhalhil. *See* Zaid AlKhail.

„ „ Thābit, I. 820, 14 A ; II. 1365, 21 A, 23 A, 61 A.

„ Manāt Ibn Tamīm, I. 187 A ; II. 144 A.

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Zain al'Ābidīn. *See* 'Alī (the Younger).

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„ „ 'Amr Ibn Mu'āwiya. *See* AnNābigha adhDhubayānī.

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„ „ Sayyār, II. 135.

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<sup>1</sup> *See* AKB, III. 211, where the verse is said to be by Yazid [Ibn Ziyād] Ibn Rabi'a Ibn Mufarrigh AlḤimyari.

<sup>2</sup> AlḤanzalī, of Sudayy Ibn Mālik Ibn Ḥanzala, al'Adawī, one of the Banu-l'Adawiya, of Tamīm (TSh. 439, AKB. II. 394-5), an Islāmī poet in the Umawī dynasty, one of the contemporaries of AlFarazdaq and Jarir (AKB).

<sup>3</sup> One of the poets of the Banū Sulaim, and a heathen (AKB).

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<sup>1</sup> Ibn 'Udas, a chief of Tamīm, father of Lakīṭ, Ḥajib, and Ma'bad (*See* ID. 144-5).

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<sup>1</sup> *See Asiatic Quarterly Review*, Oct., 1896, p. 868, and July, 1897, pp. 75-6.



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<sup>1</sup> This is the preposition ل when prefixed, like كَى, to a verb governed in the subjunctive by أَنْ understood, this أَنْ and the verb being renderable by an infinitive noun governed in the genitive by the preposition (*See* II. 22-4, 293-4, 339, 379, 662, 696).

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„ declension (Tanwin of). *See* Declinability.

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Ultimate plural (or broken plural), I. 32-3, 855, 993-4, 1008,  
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„ infinitive noun, I. 1573.

„ noun, I. 1760-1; II. 1130.

„ quadriliteral (or briefly Quadriliteral) noun, I. 934,  
937-8, 1760-  
1, 1796-1800.

„ „ („ „ „ ) verb, I. 1529;  
II. 245, 280.

„ quinqueliteral („ „ Quinqueliteral) noun, I. 935-8,  
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11.

„ „ („ „ „ ) verb, II. 245.

„ trilateral („ „ Trilateral ), II. 1288,  
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„ „ („ „ „ ) noun, I. 895,  
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„ „ („ „ „ ) verb, I. 1515;  
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„ verb, II. 245.

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Uncurtailed diminutive. *See* Curtailed.

Uniform proposition. *See* Biform.

Uniliteral (or Of one letter), I. 392, 1115, 1204, 1278 ; II. 870,  
910 (II. 2-4), 1320-1, 1323, 1370.

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„ noun, I. 499-841, 844, 1283, 1472-3 ; II. 348, 363,  
368, 373, 376, 855-70, 996-1003.

„ particle, I. 499 ; II. 284.

„ verb, I. 499-500, 653 ; II. 2-3, 5-7, 16<sub>a</sub>, 95.

„ word, II. 954, 1022-3.

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Uninflectional. „ Inflectional.

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noun.

Unknown (in relation), II. 97.

„ (Pronoun of the). *See* Case.

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„ formations. *See* Sound.

„ letters. *See* Letters and Transformation.

„ noun and verb. *See* Six and Sound.

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„ adverb, I. 218-21, 306.

„ indeterminate, II. 774.

„ noun, I. 346, 442-3, 448, 500, 568, 570, 590, 597, 1106-8,  
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„ „ „ time, I. 370, 502-4, 61A-2A ; II. 294.

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1300, 1503, 1599, 1619, 1630, 1743 ; II. 1-282, 376-8, 654,  
736, 738, 768, 774, 874, 929, 988, 1047, 1049-51, 1070, 1076,  
1091, 1134, 1141-2, 1151, 1209-11, 1247, 1444-5, 1453,  
1455-6, 1461-7, 1509-16, 1518-24, 1675-9, 1687-90, 1694,  
1700-1, 101A.

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„ measure, I. 31, 34, 40-1, 1182-5, 1217-8, 1697, 7A.

„ nouns and Ejaculations, I. 77, 245, 499, 501, 505, 544-5,  
558, 560, 652-720, 733, 1271, 1282, 1471-3 ; II. 565, 992,  
1700.

„ proposition, I. iv, 101, 554, 650, 33A ; II. 520, 874-5.

Vicinity (Genitive of), I. 341, 384-6, 464 ; II. 469-70.

Vilification. *See* Reviling.

Vocal, vocality. *See* Letters.

Vocative, vocation, I. 2, 160-87, 191-6, 437-9, 463-4, 481-3, 487,  
500, 693-4, 1283, 47A ; II. 514, 548, 550-1, 672, 675,  
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Vocative (Tanwīn of), I. 162 ; II. 702-3.

„ particles, I. 160, 184-6, 245, 53A-4A ; II. 284, 550-2.

Void and Non-void (exception), I. 305-6, 316-7, 319 ; II. 189.

Vow, II. 884.

Vowel, I. 20-4, 27-8, 504-5, 862-84, 890, 1056 ; II. 779, 785-6,  
788, 796, 990, 1047, 1205, 1385, 1400-1, 1593.

## W.

Week (Days of), I. 1281-2.

Wonder, I. 164, 290, 615, 663 ; II. 100, 221, 229-30.

„ (Verb of), I. 560, 1166, 1270-1, 1283, 1698, 1741-2 ; II.  
180, 234-44, 303, 1022, 1457-8, 1484-6, 1700.

„ ( J of). *See* Lām ( J ).

Wondered at, I. 164-5, 183, 46A, 53A ; II. 303.

Word, I. i-ii, 6, 714.

Words (Initials of). *See* Initials.



## FINAL ADDITIONS AND CORRECTIONS.

*App.* means Appendix, *Art.* Article, *Fasc.* Fasciculus, *Gloss.* Glossary of Technical Terms, *Introd.* Introduction, and *Pref.* Preface; while xviii, 15, and 7, 7-8 mean Page xviii, line 15, and Page 7, lines 7-8, respectively.

*Pref.* xviii, 15. After "533" insert "at".

*Gloss.* xlv, *art.* Final letter. For عَجَزْ read عَجَزْ —*art.* Generic noun or substantive. Before جَنِسْ insert اِسْمْ —xlvii, *art.* Instrument. For "noun or particle" read "particular letter or noun, verb, or particle, or composite expression"; and after "IA, pp. 300-301" insert "and Asiatic Quarterly Review for July 1897, pp. 75-6"—lvii, *art.* Softened. Read مَسْهَلْ.

Additions and Corrections in Part I, *Fasc.* iv, to—

- (1) Abbreviations of References:—*Art.* IAI. Read "al-Ḥaḍramī" (in both places)—*art.* \* IHjr. *Dele* the comma after "aṣṢiddīkī"—*art.* IMkrm. Read "an-Najjārī"—*art.* ITT. Read "Yahyā" and "Ṭabā-Ṭabā"—*art.* \* Jh. Read "alFārābī"—*art.* MAR. For "Cawnpore" read "Delhi":
- (2) Chronological List:—No. 4. Read "Bilāl"—Nos. 23, 49, and 72 (in three places). For "INr" read "Mr"—No. 64A. Read "IW"—No. 72. Read "Lubāb", and *dele* the full stop after the third "INr" (properly "Mr")—No. 104, note 3. Read "Ya'kūb" (in both places)—No. 137 For "8k9" read "89"—No. 147A. Read "IMn"—No. 202A. Read "alḤambalī".

Abbreviations of References and of Technical Terms, and Glossary of Technical Terms, in Parts II-III (published in 1880):—*Dele* as being superseded by those in Part I (published in 1833).

Book I. (*Introd.*, Part I, and Notes).

*Introd.*:—xxix, 3. Read بِأَلْعَمَدِ :

Part I:—7, 7-8. Read بِبَعْلَيْكَ —28, 10. Read سَجَدَات —35, 9. Read فَعْلَانِ —35, 18-21. See *pp.* 1182 (*l.* 18)-1183 (*l.* 10)—48, 9. Read حَق —93, 23. At the end of the line insert “according to those who allow it [24, 346]”—177, 9. Read “into”—184, 20. Read “58, 250”—193, 19. Read “250, 719”—300, 8. Read “(b)” in Roman type—336, 6. For “1st” read “second, which is not needed”—337, 21. By AlMutanakhkhil alHudhali, lamenting his father (AKB. II. 135)—339, 20. Read “atTaimī”. See Index of Proper Names (*p.* xcix)—340, 14-5. By ArRā’i (AKB. II. 160)—343, 2. Read “xxxiv”—384, 15. See Index of Proper Names (*p.* cxxxv)—413, 6-7. For كُمْ and “you” read أَهْم and “them”—415, 8. Or “(when, or while, it was being said of him)”—418, 1-3. See Index of Proper Names (*p.* xvi, note)—439, 8. By Tarafa Ibn Al’Abd (AKB. I. 412). Some authorities read وَلِلْكَرْوَانِ in the *pl.* (see AKB. I. 414, *ll.* 3-9)—456, 22. Read “III. 36”—471, 5. Read “Jillān”—549, 23. Read “xviii. 37”—564, 23. Or “how pretty”—595, 17. For “synarthrous” read “anarthrous”—666, 9. Read “*curt.*”—669, 11. Read “*acc. and nom.*”—716, 17. Read “*she-camel*”—722, 17. Read شُرُوعَ —726, 24. For “Abn” read “Abu”—748, 16. For “*af*” read “*of*”—786, 18. Read أَلْدَوْمِ —820, 1. *Dele* the full stop after “*cat*”—828, 1. For مَحْتِ read

مُنْت—837, 1. Read "so many"—837, 13. Read "nor coupling"  
 —853, 19. For ج read ,—856, 11. Read "257"—863, 6. Read  
 "[the sing. of (Jm)]"—864, 13. Read "Lakīṭ"—864, 26. For  
 "720" read "247, 685": see I. 989 and II. 1259—874, 14. Read  
 "the she-hyæna", جِبَال being a generic proper name—930, 12. Read  
 نَعِي—931, 3. For "charge" read "change"—939, 19. Read  
 اَشْمَل—948, 13. Read قَلُوم—973, 10. For "below" read "683":  
 see II. 1210—977, 20. Dele the comma after "perfect"—995, 23.  
 Dele "661"—1003, 1-2. Read "like" يَعَار, says IM in the Tashīl,  
 which is pl.—1009, 23. For "taken" read "takes"—1035, 10.  
 For "392" read "671"—1049, 23. For "395" read "677"—1075,  
 22. For "23" read "33"—1034, 1. For "member" read "num-  
 ber"—1107, 6. For "N" read "M"—1151, 18. For "278" read  
 "378"—1153, 14. Read "أَفْعَارِي", like أَرْبَاعِي": see II. 1140  
 and 97A-8A—1166, 6. Read صَدَيْقِي—1171, 17. For "639" read  
 "665"—1182, 17. Read "بَيْطَر", as فَيْعَل—1188, 21. Read شَقْدِيَّة  
 —1203, 14. Read "orig. ذَا نِبْ [usually written ذَا نِبْ]—1217,  
 5. Read "of S (Jh, IY, R, Jrb)"—1235, 3. For "683" read  
 "723"—1241, 7. For "373" read "671"—1247, 8. Put a comma  
 after مَدْحَرَج—1266, 23. Read بُنْيُون—1269, 12. For أَصْفَر read  
 أَصْفَر—1287, 7. For ʾ read مَ—1309, 24. Read مَغْرَب—1323, 12.  
 For "395" read "233, 677"—1332, 6-7. Read "the raider"—  
 1332, 12. For "683" read "723"—1341, 20. For "مُؤَي loved"  
 read "مُؤَي [713, 728]", where the ل is converted into ا—1343, 12.

For هَوَى read هَوَى —1345, 10. After “shot” insert “ [294, 347, 716] ”—1346, 4. See note on II. 1098, 21, where Jrb explains the reason of Khl’s opinion—1346, 10. For “is” read “on account of its being”, and before “not” insert “is”—1361, 18. Read سَنَّة —1381, 7. For “403” read “705”—1408, 10. Read مَبْتَسَى —1453, 7. For “*sp.*” read “*ep.*”—1460, 26. Read عَشْرَةَ —1503, 14. *Dele* the full stop after “calling”—1504, 18. Read زَبَّة —1537, 1. Read “and تَفَاعَل : and eight”—1539, 21. Before “and (e)” insert “(d) of اِفْعَوْل is اِفْعَوَال (S, M), as اِجَاوَد [482, 494], *inf. n.* اِجَاوَاد [685] (S, IY);”—1544, 15. For “charged” read “changed”—1546, 17, 19. For “alter” and “altered” read “transform” and “transformed”—1576, 16. Read “the *op.*”—1603, 9. Read “490”: the denoting *reciprocity* is the م of مَفَاعَلَة *inf. n.* of فَاعَلَ —1620, 9. Read يَصَانَة —1652, 8. Read “beaten, *pass. part.* مَضْرَبٌ beaten”—1652, 18. Read يَحْمَد —1652, 24. Read مَلُوم —1656, 12. Read عِنَا —1660, 4. For “*pass.*” read “*act.*”—1660, 11. Read “[The]”—1660, 13. Read “(MN)”—1667, 20. Read “and شَبَعَ *satiety* [685]”—1679, 17-8. See note on II. 1357, 12—1689, 19. For “MB” read “Mb”—1706, 5. Read “AzZabbá”—1734, 17. Read “vid.”—1746, 9. Read مَكْرَم —1749, 8. Read مُدْخَلَ —1757, 5. Read مَقْرَض —1758, 13. *Dele* the semi-colon after “following”—1773, 7. Read تَحْلِبَة —1778, 1. Read “731”—1786, 14. *Dele* the hyphen after “thorny”—1797, 15. Read “[above]”—1809, 20. See note on II. 1180, 16 (105A):



Notes:—14A, 24. After “*Talḥas*” insert “[234]”—15 A, 24. AlFarazdaq (TSh. 34, AKB. II. 280), says ISh; but properly (AKB) AlUḡaishir (MN. iv. 516, AKB. II. 279-80) alAsadī (AKB): see pp. 1509, 193A—20A, 12. Read بَعْدَانْ —20A, 23. For “789, l. l.” read “789, ll. 1-3”—30A, 18. For “Khalifa” read “Khilāfa”—32A, 3. Read “of ‘Umar”—32A, 20-2. After “distinguished” insert “[thereby (TSh. 5)]”; and for “he holds” and “have been” read “He has made” and “be”, respectively, the clause “and He has made ..... own time” being part of IR’s quotation from IKb (see TSh. 5)—63A, 25. *Dele* the comma after “(IAth. v. 61)”—69A, 3. Read “(b) in the *prop.* devoid”—75A, 14. For “l. l.” read “l. 1.”—80A, 14. Read “Ḥuṣain”—86A, 23. By Ḥakīm Ibn Mu‘ayya arRaba‘ī, of the Banū Rabī‘a Ibn Mālīk Ibn Zaid Manāt Ibn Tamīm, an Islāmī Rājiz contemporary with Al‘Ajjāj and Ḥumaid alArḡaṭ: it is attributed to him by S in another passage of his Book; but IY attributes it to Abu-lAswad alḤimmānī, and God knows best! (AKB. II. 311). In 86A, 23 read “alḤimmānī”—94A, 12. For “20” read “19”—121A, 1. For “were” read “mere”—126A, 4. Read “(S, AKB)”—129A, 29. Read “مُرْتَدِّقٌ excellent reader”—134A, 12. *Dele* the inverted commas before “are—138A, 9. After “father” insert “(AKB. II. 447)”—159A, 4-6. For “And .... calling” read “The KF calls”, and for “because ..... points out” read “in which case it is فَعَالٌ pl. of the pl. فَعَالٌ (see I. 1075, 13-21)”—173A, 22. Put marks of quotation (me”) after “me”—223A, 8. Read يَسْتَعْمِدُّ (see note on II. 1137, 16).

Book II—(Contents, Parts II-IV, *App.*, and *Notes*).

Contents:—xli. For “987” read “956”.

Parts II-IV:—6, 14. For "663" read "664, 683, 684" (pp. 1034, 1225, 1237)—10, 3-5. See *Introd.* xxxii, 15—11, 20-22. See note on 1435, 8 (135A)—12, 11. The anomaly is in the interchange of *dials.*, Kasr here being used by the Hījāzis, and Fath by Asad—166, 10. *Dele* "and"—20, 4. Read "are [four (Sh),] (1)"—22, 22. See note on *Introd.* xxxii, 20 (5A)—60, 14. For "ke" read "thou"—66, 4. See *Introd.* xx, 13—80, 7. Read "AlAkhwas"—98, 24. Read <sup>تَصْرُ</sup>—151, 16. On the *perf pl. masc.* in <sup>سَاجِدِينَ</sup> see I. 868 and II. 178—157, 18. Read "azZubaidi"—166, 19-22. See I. 59A—178, 13-15. See I. 868—179, 14. See II. 528, 577—186, 7-8. Read "not aught conveys me to, or reachss [253]," and "high-bred, quick-paced [252]": see I. 1030, 1050—196, 13. Read <sup>كَلِّ</sup>—228, 11-21. See note on I. xxiv, 8-11 (2A-3A)—234, 11. For "scarce any" read "many a" (see *App.* xv-xviii)—237, 18-9. Read <sup>أَعْسَاة</sup> and <sup>أَعْسِ</sup>—240, 14. Read "Fr among the KK, Zj among the BB, and IKh and Z among the Moderns—261, 4. After "majority" insert "of the GG". 261, 13. See II. 1470, 13 to 1475, 2—280, 14. Read <sup>حَرَجَتْ</sup>—291, 12. Insert "x. 91." before "Now"—341, 11. Read "that had passed [325B]": see I. 1499-1500—343, 22. Read "(not)": see II. 902—351, 3-4. For the reason of its priority see I. 826-7—352, 10. Read <sup>نَمَازُ</sup>—375, 7. Read "Thursday"—378, 13-5. See note on I. 306, 15 (75A)—401, 14. After "like" insert "xxvi. 132, 133 [156] and"—466, 3-15. The saying of Sf that the GG and Lexicologists are agreed upon its not importing order is refuted: nay, Ktb, Rb, Fr, Th, AUZ, Hsh, and Shf say that it does import it. And the Master [Jn] in the Bn transmits from some of the Hānafiya that it denotes *simultaneity* (ML)—478, 18. For "posteriority" read "posterity"—485, 18. Read "to Mbn and

IJ"—485, 20. Either *وَقَتَ* or *زَمَنَ* here, from DM. I. 244, 23, should probably be *مَكَانَ* (see I. 760-3)—550, 17. See I. 57A, 2-3—561, 6. Cf. I. xxi, 19—574, 10. Read *حَقًّا*—594, 1. The pron. "it" relates to the *vins* mentioned in the preceding verse (Jsh). Abū Mihjan was beaten by 'Umar in the year 14 for drinking wine (see IAth. II. 380, 7-8)—659, 23. Read *أَنْتُمْ*—689, 3. Read "without it, as in *دَرَامِي أَلَا يَدِ الْخ* [319]; and"—690, 1. Read "Habba"—699, 22 to 700, 2. See I. 741, 5-10—700, 5-8. See I. 11A, 17--704, 10-11. See also I. 10A, 10-12—708, 1. Read *تَغْزِينَ* and *تَغْزُونَ*—713, 9. The first hemistich is

إِذَا مَاتَ مِنْهُمْ سَيِّدٌ يَسْرِقُ ابْنُهُ

When a chief of them dies, his son steals (the personality of his father), i. e. copies him in murificence (Jsh). See Md. II. 18, P. II. 207, AKB. II. 83—723, 9. For "645" read "431" (see II. 43A)—768, 10. Dele "679"—813, 20. For "658" read "278, 685"—849, 11 and 856, 6. Dele "679"—1300, 3. Read "MSS"—1314, 3. For "l of silence" read "s of silence":

App.:—xv, 23. Read "with *ي* instead":

Notes:—3A, 9. ArRabī' Ibn Dabū' (AKB. III. 308), as in I. 207, 10, from S. I. 35. But see the note on I, 207, 10 (60A)—7A, 18. For "12" read "13"—7A, 22. Read "509, l. 1"—8A, 1. Read "quiescence"—9A, 1. Read "quasi-pass."—9A. 28. Read "supplies the place"—9A, 29. For "an" read "and"—11A, 1. For "it" read "them": see note on I. 361, 1 (81A)—11A, 3. See also *Introd.* xxxix-xl—11A, 25. IY. 1084 gives a different version—12A, 29. Read "etc.] is"—13A, 4. Read "l. 17"—13A, 11.

For "22" read "21", and before "Read" insert "Lamenting Yazid Ibn AlMuhallab (MDh, IKhn)."—13A, 13. Before "L. I." insert "P. 350,"—14A, 14. Read عَمَّكَ—16A, 7-8. Read "suppressed oath"—21A. Read

"Kināna  
|  
Kuraish"

See II. 135A—24A, 37-3. See I. 338, 3 and 78A, 19-20. On this verse, as there given, and on the one preceding, vid.

أَمَّا وَاللَّهِ عَالِمِ كُلِّ غَيْبٍ  
وَرَبِّ الْحَجَرِ وَأَكْبَرِ الْعَتِيقِ

Now, by God the Knower of every hidden thing, and the Lord of the Enclosure on the north-west side of the Ka'ba, and of the Ancient House, AKB. II. 135 has "I do not know the author of these two verses. Al'Ainī says that the evidentiary verse is recited by S, who does not attribute it to any one; but I say that S does not recite it, nor does it occur in his Book: and the truth is that it is recited by Fr. who was the first to adduce it as evidence; and God knows best!"

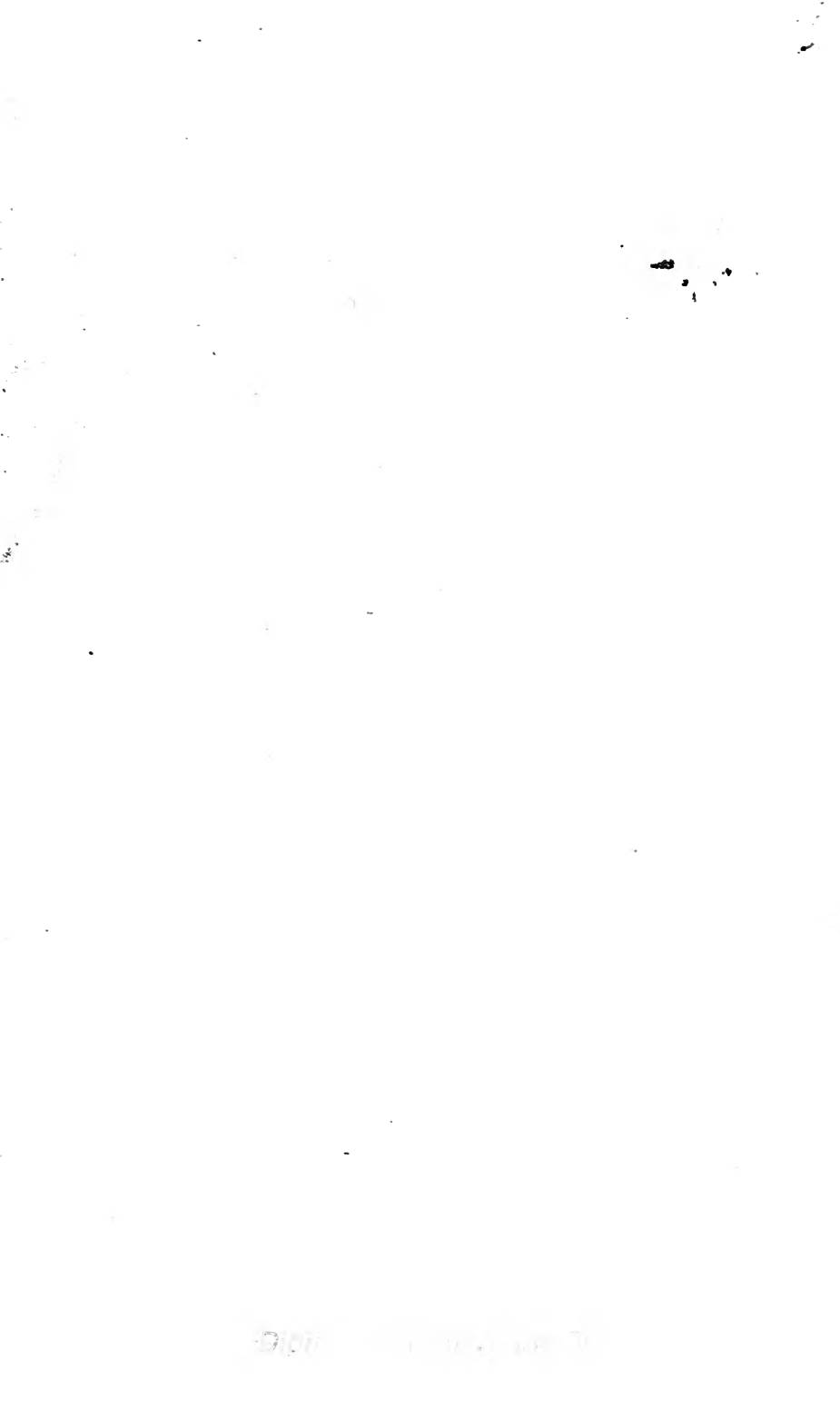
INDEX OF REFERENCES TO KUR'AN:—Sura III. 36. Read "456, 1427"—136. Dele "I. 456". Sura XXVI. 132, 133. Add "II. 401" (see Final Additions and Corrections on II. 401, 14). Sura LXXVII. 23. For "23" read "33".

INDEX OF PROPER NAMES:—ix, 19. See Final Additions and Corrections on II. 594, 1—xix, 3. After "84" add "1246, 1340, 1458"—xxiii, 3-4. Between these lines insert "AlJurjāniya, Pref. xviii"—xxxi, 17. Read "Ancients"—lxi, 22-3. Between these lines insert "Ḥakīm Ibn Mu'ayya, Final Additions and Corrections on I. 86A, 23"—Lxxiii, note. See Additions and Corrections to Abbreviations of References, p. iii, in Part iv.

INDEX OF SUBJECTS:—*Art.* Barrier. Add "II. 1383, 1537"  
—*Art.* Correspondence (Tanwin of). Add "II. 700"—*Art.* Letter  
(Faint). Add "II. 1358"—*Art.* Letter. Insert "(Independent), II.  
1358"—*Art.* Letter (Rigid). Add "II. 1358"—*Art.* Letter (Surd).  
Add "II. 1358".

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5. 15











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